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THEOLOGICAL SEMINARY.

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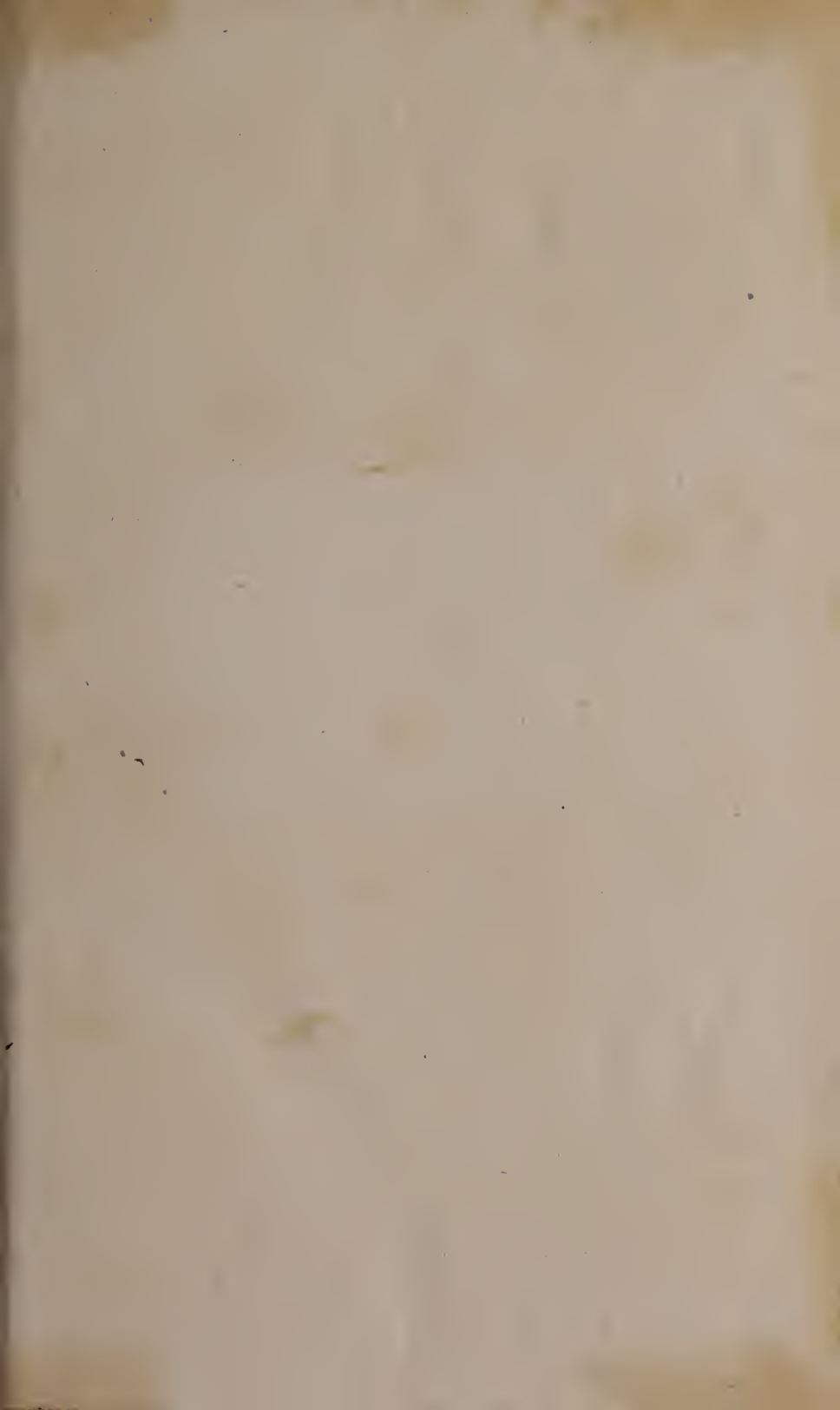
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1857.

Easter Offerings for Domestic Missions.
TO THE
BISHOPS, CLERGY AND LAITY
OF THE
PROTESTANT EPISCOPAL CHURCH in the UNITED STATES.

THE great work before us, and the small means we have to do it, must be our plea for once more urging on the Church the sacred cause of our Domestic Missions. We began the year with heavy burdens of the past, and pressing liabilities for present claims and wants. We said in our Advent statement and appeal, that an increase of *one-fourth* all round, or the sum of \$60,000, was the least that we could do with for the current year. And this without the least enlargement of our operations, or being able at all to meet the urgent and interesting claims of the new and vast territories of Kansas and Nebraska now opening before us. In reference to these, as to all the portions of our field, time is most precious, and the very numbering of days, essential to any wisdom and efficiency, in our Missionary work. Time waits not on our slow and languid efforts, while towns and cities rise, and a rushing population takes its impress for all the future, both of time

and of eternity. Then let the Church awake and rouse herself, to see and feel the great and urgent work now laid upon her in the Providence of God, with an open and effectual door, abundant means, golden opportunities, and prospects cheering and inviting.

The year has opened well. Some princely gifts have cheered our hearts, and some parishes have outdone themselves in contributions for our work. And yet with all there is to cheer, *five months* have fled away, and those the *best months* of the year, and we have only reached the aggregate amount of about \$26,000, or less than *one half* the sum we feel to be essential for the current year.

The following table, carefully corrected to the first of March, will show how many parishes have contributed this year, how many in each diocese, and how many yet remain in every diocese to hear from in their kind remembrance of our cause :

DIOCESES.	No. of Parishes which have contributed this year.		Amounts Contributed.	DIOCESES.	No. of Parishes which have contributed this year.		Amounts Contributed.
	No. of Parishes not yet heard from.				No. of Parishes not yet heard from.		
Maine.....	2	11	\$67 06	Kentucky.....	6	19	\$162 95
New-Hampshire.....	5	6	104 56	Alabama.....	10	23	474 40
Massachusetts.....	25	43	1,644 61	Tennessee.....	7	11	176 00
Rhode Island.....	11	18	660 32	Michigan.....	11	26	374 69
Vermont.....	13	19	144 97	Louisiana.....	6	20	236 20
Connecticut.....	40	74	1,135 79	Indiana.....	11	18	138 85
New-York.....	74	187	12,169 78	Missouri.....	12	9	317 40
Western New-York..	64	87	1,635 67	Illinois.....	17	40	257 63
New-Jersey.....	13	55	441 36	Wisconsin.....	12	33	119 35
Pennsylvania.....	34	153	1,385 70	Iowa.....	3	8	233 91
Delaware.....	10	15	218 61	Minnesota.....	3	18	60 00
Maryland.....	25	115	797 68	Arkansas.....	1	3	45 00
Virginia.....	21	188	769 92	Texas.....	4	18	34 80
North Carolina.....	11	45	459 10	California.....	1	*9	50 00
South Carolina.....	24	44	1,080 66	Washington Territory	1		40 00
Georgia.....	5	22	305 30	Oregon.....	1		20 00
Florida.....	2	9	45 00				
Ohio.....	15	62	147 69		504	1439	
Mississippi.....	4	31	139 65				

From this it would appear that only 504 parishes have as yet contributed this year, while the large number of 1,439 yet remain to do their part, in bearing our burdens, and helping

on our work.* New-York stands first and foremost on the list, where only 74 parishes (187 yet remaining to be heard from) have raised the noble sum of \$12,169 78, or nearly one half of all we have yet received this year. Massachusetts follows next, having sent us already \$1,644 61 from 25 parishes, and 43 yet remaining to contribute. Western New-York is third upon the list, where 64 parishes (87 yet remaining) have given us \$1,635 67. Pennsylvania is the next in line, where only 34 parishes (153 yet remaining to be heard from) have sent us the sum of \$1,385 74. Connecticut is numbered with the first five, where 40 parishes have contributed \$1,135 79, and 74 are yet remaining to be heard from. It will be seen that only six dioceses have as yet, this year, contributed more than *one thousand dollars*, viz., New-York, Massachusetts, Western New-York, Pennsylvania, Connecticut, and South Carolina; and only three other dioceses have sent, as yet, more than *five hundred dollars*; these are Rhode Island, Maryland, and Virginia.

We beg then, as a favor, that the Bishops, Clergy, and laity will, from this table, see what has been done already for us in their several dioceses, and what is yet remaining to be done before the year shall elose. We know no better time than Lent and Easter to consider well these claims and wants, for then the duty and the privilege of prayer for Missions, and self-denial in its holy cause, will have free course, if ever, in the hearts of Christians, and the free-will offerings of the Church.

We ask, then, every parish, which has not yet contributed, for an offering at Easter, or as soon after as may be, for the cause and work of our Domestic Missions. Some of the more able and liberal of our friends, who have already sent their offerings, may find it in their hearts to add to and to swell them

* The above table is framed upon the basis of the actual receipts made directly *to* and *through* our Treasurer, whether as trust funds or otherwise. Some parishes have undoubtedly contributed, whose offerings have not been forwarded. Some parishes have sent their offerings directly to the Treasurer of the Episcopal Missionary Association, and for these allowances should be made. The number of parishes is taken from the annual tabular statement in the *Spirit of Missions*, which, though not absolutely accurate, is enough so for the purposes of this calculation and appeal.

The *prominent* and *oppressive* feature of this exhibition, as of our whole work, is the way in which the General Church sits still, with folded hands, and leaves a few Dioceses and Parishes to bear the burden. "That there may be equality," was the Apostle's rule, both in duty and privilege. May we not hope this earnest and respectful statement of the truth will tend to relieve our burdens and remedy this evil?

now. But if we can only draw out every parish to do something, if it be only a beginning, small and feeble, we shall be devoutly thankful. And at what time can such an offering be more grateful and appropriate than when the undying hopes of Easter wake their hallowed joys, and stir and raise all faithful hearts on earth, and all the saints and hosts of Heaven?

To our Advent call we have no new facts or motives now to add. To that—our earnest, warm appeal—we beg once more to call your thoughts and hearts. To its fearful facts, its stirring motives, its pressing dangers, and its cheering prospects, we would turn your eyes, and beg you to contemplate them, both with patriot and Christian hearts. “Whatsoever thy hand findeth to do, do it with thy might.” Do it *at once*, do it *cheerfully*, do it *liberally*, do it with faith in God and love to Christ, and to the souls for whom he died, and then your free-will offerings shall take Easter wings, and soar away to have their place among the treasures which are laid up in Heaven, “as a good foundation against the time to come, that ye may lay hold on eternal life.”

By order and on behalf of the Domestic Committee.

R. B. VAN KLEECK,
Secretary and General Agent.

DOMESTIC MISSION ROOMS, }
New-York, March 2d, 1857. }

COMMITTEE ON DOMESTIC MISSIONS.

Right Rev. HORATIO POTTER, D. D., LL. D.,	<i>Chairman.</i>
Rev. F. L. HAWKS, D. D., LL. D.,	HON. LUTHER BRADISH,
Rev. LOT JONES,	J. D. WOLFE, Esq.,
Rev. JOHN HENRY HOBART, D. D.,	CYRUS CURTISS, Esq.,
Rev. SAMUEL COOKE,	G. N. TITUS, Esq.,
Rev. R. B. VAN KLEECK, D. D.,	THOMAS N. STANFORD, Esq.,
<i>Secretary and General Agent,</i>	<i>Treasurer, 637 Broadway.</i>
<i>17 Bible House, Astor Place.</i>	

. The kind attention of the Clergy is respectfully requested, to secure the ends of this appeal; and we hope for an early and liberal answer. It will be sent to all the Bishops and Clergy, the Lay Members of the Board of Missions, and the Lay Delegates to the late General Convention. If any of the Clergy desire more copies for circulation, they may be had, on application to the Secretary. Remit to THOMAS N. STANFORD, Treasurer, 637 Broadway, New-York.

Departure of Bishop Scott.

THE Missionary Bishop of Oregon and Washington sailed from New York, in the steamship Illinois, on Thursday, March 5th, for his distant field of labor.

On Monday evening, March 2d, the Bishop was present at the stated meeting of the Domestic Committee, and gave some interesting information, as to the details and prospects of his Mission.

The following resolution was unanimously adopted :—

Resolved, That the Committee have great pleasure in having with them this evening the Missionary Bishop of Oregon and Washington, and beg to tender to Bishop Scott the assurance of their cordial interest in the objects of his Mission, and their best wishes for his safe return, and his happiness, and success in his future labors.

A missionary meeting was held on the evening preceding his departure, in Calvary Church, to hear his parting words, and to speed him on his way with earnest prayers, and the assurance of a cordial sympathy and lively interest in the objects of his Mission. After evening prayer, which was said by the Rector, addresses were made by the Missionary Bishop, by Dr. Hawks, and by the Secretary of the Domestic Committee.

The Bishop's Address was marked by his usual strong good sense, and practical wisdom, and was full of valuable information, and earnest, warm-hearted counsel and exhortation, not only in reference to his own Mission, but our general domestic field, and the wants and claims of the whole world. It was very evident that a deep impression was made upon the congregation present, which will, we doubt not, be both permanent and fruitful.

The closing Address of Dr. Hawks was both eloquent and touching; and when he gave to the good Bishop the assurance of the lively interest, earnest prayers, and warm, true sympathy, not only of the Committee, but of the congregation, and added an affectionate farewell, it was apparent that all who heard him were deeply moved, and gave a ready and true response. The meeting will be long remembered, as well for its immediate bearing on the Bishop and the cause, as for the sad, yet cheering recollections it awakened of the honored Bishop

Wainright and lamented Halsey; who, when the Bishop sailed, three years ago, were here to say to him farewell, and God-speed, and accompanied him to the ship, "sorrowing most of all, that they should see his face no more." When, three years hence, the Missionary Bishop shall return again, as we hope he may and will, he may find other changes, sad and sorrowful. May it inspire us all with earnestness and zeal, when we remember how short our time is, and how uncertain all which is before us. May we have grace and faith to follow in their steps, who are now, in rest and peace, inheriting the promises.

The following letter from the faithful, suffering Sellwood, from which some extracts were read by the Secretary at the meeting, will be a meet conclusion of this brief and very imperfect notice.

PORTLAND, OREGON TER., *Jan. 1st, 1857.*

REV. AND DEAR BROTHER:—I sent you a letter last November, informing you of my arrival here from Salem. As the Committee may wish to know how I am getting along, I send you again a few lines.

My pistol-shot wound is not healed, neither have I any prospect that it will be for some time to come; my head also is not well; however, although feeble in body and mind, I have taken charge of the church here, and have endeavored to fulfill, at least, a part of my duties. Every Sunday morning I have the church open for Divine service, and in the afternoon superintend the Sunday-school. In order to enable the Deacon, who had kept the church open during the past summer, to visit other places, I have dispensed with his assistance, except on Communion days. I have, however, sometimes been scarcely able to read prayers and preach. I am very weak, and am yet far from being restored to health. Some days I have had to remain on my bed all day.

On the first occasion of my preaching here, there were nearly forty adults present, curiosity having brought several who have not been present since; the congregations since that time have varied in numbers from one to two dozen adults. The first time I officiated, the weather was very favorable for the assembling of a congregation; since then it has been very unfavorable, which has prevented some persons from attending. Previous to my coming to Oregon, I had read of the abundance of rain that fell in the winter time, and truly I find such to be the case. During the latter part of November, and nearly the whole of December, it was almost constant rain, so that between the rain and the awful mud in the streets, it could not be expected that many would attend the services of the Sanctu-

ary except those who were decidedly attached to our Church. The weather has been mild; the last few days, however, we had snow, and it is now very deep; still the degree of cold is not very great, it is only just sufficient for snow to be on the ground; were the sun to shine steadily on it, it would soon pass away.

There are over a thousand inhabitants in this city, and four houses of worship; so that a congregation of sufficient size, to be able to support its clergyman cannot be expected for a considerable time to come. The congregation not contributing anything directly towards my support, I have taken a collection for Domestic Missions every Sunday that I have officiated here, except on Communion days. The collection has averaged four dollars a time. Some have intimated to me that the collections have kept away several persons who otherwise would have attended our church; possibly that may be the case, as there are persons, I presume, residing here, as well as in other parts of the world, who would like a *free* Gospel. Many persons, who at their old homes, on the other' side of the Rocky Mountains, were accustomed regularly to attend Divine worship, act very differently here; a spirit of indifference to eternal things has taken fast hold of them, and they seldom appear among the assemblies of God's people.

Portland is at present the largest and most commercial city in the Territory. It is situated on the west bank of the Willammette river, about fifteen miles from its junction with the Columbia, and at the head of ship navigation. Steamboats ply regularly between Portland and all the places along the Columbia and Willammette rivers, and the ocean mail steamer and other vessels deliver all their freight for the upper country at this place. It will probably become of considerable importance, and have a large population residing in it. At present it is the day of small things with our Church here; but we have got a foothold; we have a small regular congregation and a church of our own in which to assemble for Divine worship. The church is of sufficient size to hold a congregation large enough to support its minister without asking for any aid from abroad. It is built of boards placed perpendicularly, battened on the outside and inside, and has quite a respectable appearance. I am very well pleased with it, with the exception that those who superintended its erection completely forgot the convenience of the officiating clergyman.

From what I have written, the Committee will perceive that the work of the missionary here is one which requires labor, prayer, faith, patience, and perseverance, and that great results must not, for some time to come, be expected. Still, however, the missionary of the cross of Christ, whether here, on the shores of the Pacific, or in any other portion of his Master's vineyard, is not without his consolations, and may derive encouragement in his arduous work of preaching the Gospel, and endeavoring to win souls to Christ, by the promise of the Great Head of the Church—"Lo, I am with you always, even unto the end of the world."

If you have not already done so, I would like to return my thanks, and my brother's, to all those friends, known and unknown, whom the Lord raised up to aid us in the season of our calamity. The amount contributed, although far short of the actual loss sustained by us, was indeed large, and was a beautiful expression of Christian sympathy for two missionaries of the Church, who, in their journeying to their far distant sphere of labor, had experienced a very dark, mysterious dispensation of Divine Providence. The manner in which it was done, so prompt, kind, and unexpected, greatly enhanced the value of the relief afforded, and has left an indelible impression on my memory. I indulge the hope, that the donors, who only intended to render aid in the day of our distress, will find that they were then sowing seed for the missionary cause in Oregon, which will spring up and bear fruit abundantly. Should I ever obtain redress from the New Granada Government, for the losses and severe personal injuries I received, I hope to be able, not only to perform missionary work, without requiring any missionary salary, but also to render considerable pecuniary assistance to the Oregon Mission.

Yours respectfully,

JOHN SELLWOOD.

Illness of Bishop Freeman.

THE following letter to the Secretary, from the Missionary Bishop of the South-west, will be read with sorrow by the many friends of Bishop Freeman, and of our Domestic Missions. The Bishop may be assured of sincere sympathy in his deep affliction and his bodily suffering, and of earnest prayers that he may be speedily restored, and long spared for usefulness in his vast and important field:

LITTLE ROCK, *Feb.* 18, 1857.

REV. AND DEAR SIR:—I wrote to you soon after my return home (Dec. 27th), furnishing the statements requested by you for the [then] ensuing year. Your letter of Dec. 30th was subsequently received Jan. 15th.

I am here, I am sorry to say, having been severely attacked, as I feared, with rheumatism. I left home on the 5th instant for the West, with a sad and heavy heart—having just received intelligence of the death of my oldest son—intending to visit the parishes at Fort Smith, Van Buren, and Fayetteville, and to be absent about four weeks. Our river being navigable, I traveled by water. Before reaching Van Buren, on going into my room to retire, I was suddenly attacked with what seemed to me paralysis of the lower limbs, but which afterwards proved to be inflammatory rheumatism. I was perfectly helpless as to locomotion, though there was no

loss of sensibility. In this condition, being unable to get on shore, I determined to remain on the boat and return home, which I did on the 11th, after an absence of only one week. Since then I have been under the hands of the physician, and have greatly improved. But how soon I shall be able, or it will be expedient, to start again, I am unable to say. I shall be guided mainly by the advice of my physician.

Whether mental sufferings from my severe affliction had anything to do in bringing on this attack, I do not know; but I suppose there may have been some connection. When the attack first came on—and it was sudden, like lightning—and for twenty-four hours after, I firmly believed I was a paralytic, and probably for the remainder of my days—no very comfortable belief. By the mercy of God, however, I am as yet spared from that great calamity. Though not entirely free from pain and soreness in the limbs, I have regained the power of locomotion. I suffer now more from the effects of medical treatment, than from original disease.

I shall not now make another effort to visit the West, but postpone it till summer. Probably when I next move, it will be South.

Hoping to hear from you soon, I am, faithfully, your friend and brother in Christ,

GEO. W. FREEMAN.

P. S. It may be interesting to you to be informed that, although we have had a very, very severe winter—the Arkansas river having been frozen over at this place, and the snow lying upon the ground for three weeks, a thing unparalleled in the memory of man—we have now fine spring weather; the shrubs are putting forth, the gardens are being worked, and, as I see from my window, the green grass is everywhere springing up.

G. W. F.

Maine.

Calais—Rev. George W. Durell.

WE have no marked indications of growth or success to point to in the year past, but there is much to encourage us in the fact that we have held our own, and more, in this the most trying, not merely of the years of our existence as a parish, but by far the hardest that the place itself has ever known.

The small demand for pine lumber, our only article of export, has caused a general stagnation in business of all kinds. Heavy failures, scarcity of money to a degree never before known here, and continual removals of entire families to the West, are amongst the consequences. We, in common with others, have suffered, but not to the alarming extent which, early in the year, there was reason to apprehend. The interest of the friends of our Church, and the sense of the value of its services to them, is in no measure diminished. This is seen in the appearance of the regular con-

gregations, by the number who have generally come to the monthly celebration of the Holy Communion, by the fact that eleven were presented to the Bishop for confirmation at his last visit to the parish, and that *forty-four* have been baptized during the year.

Here there is an evident love for some of our services, on the part of persons connected with other religious bodies, which is unusual in the Eastern States, but often seen at the South. They desire to be married according to our usages, and this too, as is very meet and right, *in church*; and they also often request that our solemn burial service may be used when their friends die.

Notwithstanding the pecuniary pressure of which I have spoken, the church has been finished and ornamented according to the original design, and beautifully painted, the grounds graded and otherwise improved, and the lot surrounded with a substantial fence in keeping with the style of the church.

Florida.

St. Augustine—Rev. A. A. Miller.

THE irregularity of our mails prevented my receiving the Spirit of Missions which contained your "Circular," until a few days ago; and it seems useless to prepare any report for the 1st January. I write, therefore, partly to inquire whether I shall send one for the 1st April, and partly to suggest a matter which may be of interest to the future welfare of this missionary station. First, let me ask you to credit us with thirty dollars as our Advent mite to Domestic Missions. I think the importance of missionary stations in East Florida is hardly realized by Churchmen at the North, and the special value of the one at this city is apt to be overlooked. This is the old, well-known place of resort for invalids, and whatever advantages other places of later note may possess, those belonging to the "ancient city" are the same as they have been; consequently it is still visited every season by strangers variously affected with threatenings or confirmed tokens of pulmonary disease. For the sick stranger to find the Church and her ministrations in the home of his exile, must be a cause of thankfulness to every serious mind; and if with this there could be joined another blessing for the *very* sick and suffering, we might claim for our city every advantage which could be obtained away from home. We want a *sanitorium* or *infirmarium*, in which the sick may be nursed by kind and skillful hands, and assured of every comfort which can be procured in our community. It is true that our hotels and private boarding-houses are so conducted as to afford many comforts to all their inmates, and their proprietors are noted, I believe, for kindness to the sick. Still these houses are, for the most part, better for the well than for the sick—

better to live in than die in—and both parties might be better located separately, than when the merely delicate are mixed with the confirmed invalids, in various stages of sickness. The latter might be far better cared for in a house expressly prepared for their accommodation, and under the care of nurses expressly devoted to this work. Our wise neighbors are aware of this, and it is said that “Sisters of Mercy” are soon to be brought down from the North with a view to secure something of this kind,—*not* for Roman invalids alone, but for all. The consequences you may anticipate, if, under these auspices *only*, a provision like this shall be found by the strangers of a purer faith. Now, when I see the accounts of wealth among those who are the most likely to need, in the course of time, a climate like ours, and know how freely the *thousands* are lavished on various objects of little or no value, I cannot help thinking what a blessed thing it would be if some good member of the Church, whom God has blest with worldly store, could be persuaded to obtain the means for establishing such an institution as I have suggested. If he should never need such a provision for himself, he may be sure of acting the part of a good Samaritan to others. With property as cheap as it is with us, how little would be required to accomplish so great a good! I have an eye now, to two suitable places, either of which might be prepared for use at an expense of four or five thousand dollars; and once established, it would soon be self-sustaining. If any should ask why we do not undertake this among ourselves, it might be enough to remind them this is a *missionary* station, and this implies that our community is not quite competent to sustain even the necessary parish institutions for providing spiritual blessings. Yet we have been and are trying always to accomplish something. At present the erection of a parish school-house is the object before us, and if this is done, with the school put in operation, we may be satisfied with this year’s effort. The object I have now suggested is one of more general interest, and if you think it worth while to set it before your many readers, I shall not regret having presented it, and will only add that your missionary would have no difficulty in putting it into effect if the means were placed at his disposal, or secured to our Bishop for use when needed.

I may as well report myself as improved in health, though not able to do all the work that lies before a missionary in this desolate region. The parish prospers as usual.

The many friends of Mr. Miller will read what follows with deep regret and sincere sympathy:

“I am sorry to say, that a few hours after writing the above, my husband was again laid upon a bed of sickness, having had a severe hemorrhage of the lungs, which will of course prevent his engaging for some time in ministerial duty. He was taken while conversing earnestly with one of his parishioners about ‘the world to come.’”

*Tennessee.**Loudon—Rev. J. L. Gay.*

TWENTY days ago I received a severe and dangerous fall, which laid me prostrate, and has kept me so, unable to turn myself in bed until a day or two ago, and still unable to stand or walk. I have indeed suffered much—more than I can tell—but I trust that the extreme bitterness of my cup has been tasted; and now it begins to be sweetened with hopes of recovery, and with a grateful and realizing sense of God's tender mercy and loving-kindness. The injury done was in my back. Until three days ago, I feared that I might be a cripple for life. I am still in some fear that I may never entirely recover from it.

And when this sad dispensation befell me, I was just recovering from an exceedingly severe cold, which, greatly aggravating the bronchial affection under which I have labored for some time past, had kept me in my bed during nearly the whole of the month of January. I am thankful to say that the cough which so greatly distressed me has nearly ceased, though the difficulty of breathing and the pain in my breast still continue.

I am sorry to trouble you and the Committee with these ailments and hindrances, but it is right that my hindrances should be made known to you, as well as my encouragements. I much fear that my itinerating is over; for, with the present distress, and present feelings, I see not how I can ever travel in the saddle again. I hope, however, that there is some work that I can do. I am looking round to see what it is, and how it is to be done. I have many books or tracts to scatter though my Mission; and it is a hopeful sign that there is more call for them than ever before. Indeed, I have determined to sell my own little library. It will be necessary, and I will part with my books the more cheerfully because they will in some measure carry on my work, and their proceeds will help me and mine in other ways. My physician tells me that my only hope to shake off this bronchitis, is to lead an out-door life, in mind-engrossing, body-employing activeness of some sort.

I am sorry to inform you that I have lost, by removal, lately, four communicants. We could poorly spare them. However, it is some consolation to know that they go to strengthen a neighboring parish.

Now, for a word of encouragement: Since my last report I have baptized one infant and three adults. I have also heard of new and favorable openings for our services, and for our prayer-books and other church-books. I am cheered, too, with evidences of concern for the salvation of their souls on the part of some who heretofore have been very worldly.

I am also glad to inform you that the first church that I had some humble agency in building, fourteen miles above this, is now completely finished, and was formally opened for divine service on yesterday, Quinquagesima Sunday. It starts upon its work free from embarrassment of any

sort, completely furnished; with a minister of its own, with a very superior organ, a font, &c., and with a large and commodious rectory close beside it, approaching completion, and which is intended for a boarding-school, as well as a home for the minister. But I have forgotten to tell you what church this is. It is St. Andrew's, Riverside, formerly known as Tellieo. This was the first in the order of my efforts, but it will be the second, perhaps, in the order of its consecration, and which I hope you will hear of before the summer is over. I pray God that I may be spared to present a third. Why should I not have faith enough for a fourth and a fifth, even if I be on my back?

If, however, it shall appear to be the will of God that I shall not have the honor of doing much more in this way, or otherwise carrying on the missionary work in these beautiful and teeming valleys, I am nevertheless persuaded that help is near at hand. Our South-western College and Seminary, which will most probably be located within three or four hours' travel of me, and may come within the circuit of my Mission, will bring help in professors and pious students, and a clergy to be raised up from the soil, who will take up my work and carry it on more efficiently than ever I have done. God bless and prosper it, then, for its promise in a missionary aspect, if for no other.

Under date of February 26th, Mr. Gay writes again thus :

Three days ago, in great pain and weakness, I attempted to write you, while literally lying on my back, or twisting over on my side. I am still suffering a great deal, though I am thankful to say that I am improving—so much so, that I am now sitting up, and have actually walked a few steps while leaning on my wife's shoulder. She and my physician say that I shall not be a cripple, and that I shall recover from this; but I tell them they have very little idea of what I have suffered, still suffer, or how or where the misery lies.

I should perhaps have told you how I thus got hurt. I was standing on the topmost rounds of a ladder, twelve feet from the ground, when it suddenly turned and precipitated me to the ground. I fell on the back of my head and shoulders, which greatly wrenched my back, while my weight crushed and bruised me dreadfully.

Minnesota.

Minneapolis—Rev. D. B. Knickerbacker.

It gives me great pleasure that my first report to the Missionary Committee can give a favorable account of the field committed to my charge.

A parish was organized in Minneapolis in the spring of 1856, by the Rev. J. S. Chamberlain, of St. Anthony's Falls. Immediate steps were

taken towards building a church ; three lots of ground were secured, and a large portion of the funds necessary were soon subscribed. The cornerstone was laid on the 5th of August by the Rev. E. G. Gear, U. S. chaplain at Fort Snelling,—Dr. Van Ingen, of St. Paul, delivering the address, and Rev. Mr. Chamberlain and Rev. B. S. Judd, deacon, being present.

The parish was first organized under the name of Ascension Church. It was afterward changed by the vestry, to the Church of Gethsemane, by which name the church was consecrated. The church was first opened for divine service on Sunday the 7th of December. On the following Lord's Day I baptized five adults and eight children. On the afternoon of the same day, Bishop Kemper made his first visitation to the parish, and confirmed twelve persons, among whom were three members of the vestry, with their wives.

On the following Sunday, the 16th of December, the church was consecrated to the service of Almighty God, by the venerable Missionary Bishop of the North-west, Bishop Kemper, who preached an eloquent and appropriate sermon on the occasion, and administered the Holy Communion. There were present of the brethren of the clergy of the Territory, and taking part in the services, Rev. Dr. Van Ingen, Rev. E. G. Gear, Rev. Mr. Wilcoxson, Rev. B. S. Judd, deacon (the architect and builder of the church), and the missionary. The absence of Rev. Brother Chamberlain, East, in the hope of whose return the consecration had been postponed several weeks, was deeply regretted.

The church is of Gothic architecture, consisting of porch, nave and chancel, and is built entirely of wood, and has cost, including furniture, \$3,500. It will seat comfortably one hundred and fifty persons. The floor is carpeted, and the seats cushioned throughout. We have a fine organ from the manufactory of Erben, New-York, which cost here \$550.

We have also a beautiful font, made here from native marble. The only assistance we have received from abroad has been \$180, from the personal friends of the Missionary. We have received no aid from the funds raised by Rev. Mr. Chamberlain, East, for the St. Anthony Mission.

The debt of the parish is about \$500, which I trust we shall soon be able to pay off. On my arrival here in August last, I associated myself with Rev. J. S. Chamberlain, in the St. Anthony Mission, having for my charge the parish of Holy Trinity, St. Anthony, and Minneapolis. Up to the time the church was completed here, I officiated regularly twice each Lord's Day in St. Anthony—many of the Minneapolis churchmen attending there. Since the completion of our church I have divided my time between the two parishes, officiating in the morning in Minneapolis, and in the afternoon in St. Anthony, except on the first and third Sundays of the month, when Mr. Chamberlain is in St. Anthony and I am all day in Minneapolis. Up to this time I have had my home in the family of Rev. Mr. Chamberlain. The growth of the church in Minneapolis has been so rapid, and the parish has become so strong, as to require the constant

services of a clergyman. At the request of the people there, I propose to devote all my time to this parish, in the spring, and to take up my residence in their midst. I trust we shall soon become a self-supporting parish, and relieve the Domestic Committee of the burden of our stipend.

In North Minneapolis, a growing portion of the town, a lot has been promised for a church, when the time shall come to build it. In the mean time, divine service is celebrated there on the first and third Sunday evenings of each month, in a school-house, with a large attendance.

My duties in connection with the St. Anthony Mission have led me to visit, with the Bishop, the parish of St. Albans, on Lake Minnetouka and Sauk Rapids, where a church is now being built. Shortly after my arrival here, I visited St. Cloud with Rev. Messrs. Chamberlain and Clark, of Niagara Falls, and laid the corner-stone of St. John's Church in that place, and took part in the services of laying the corner-stone of Grace Church, Sauk Rapids. I have also visited with Bishop Kemper the parish at Shakopee, twice; baptizing on one of these occasions two children, and assisting the Bishop in the service and administration of the Holy Communion.

Wisconsin.

Prairie du Chien—Rev. J. H. Egar.

ON the 2d of November our new church-building was opened for divine worship, and I am happy to say the congregation presents a steady increase, though the winter is very severe—Sunday, the 18th instant, the mercury freezing. It was the intention of the Rt. Rev. Bishop Kemper to spend that day with us, but he was detained on his return from the General Convention, and was not able. He designed also to have been here on the first of January, but the irregularity of the mails prevented letters reaching him, so that he returned from Minnesota another way.

Since my last report I have held service twice every Lord's Day, previous to the opening of the church, in a room in Fort Crawford, where I preached always in the afternoon. It was an out-of-the-way place, and but two or three could attend. I preach twice every Lord's Day in the Church, and also on Christmas eve and Christmas day. The congregation may be averaged at present at thirty in the forenoon and seventy-five in the afternoon; and we are said to have the largest Protestant congregation in the place. The fact is, the inhabitants have been without religious services, except from the Methodists, so long that they are indifferent, and the church being in a new part of the town, on an untraveled path, is difficult of access in the deep snows. With the return of spring, there will be, undoubtedly, a large increase in attendance, independent of the accessions from emigration; and very soon I hope we may gather in a very

large and regular congregation, upon whom the leaven of the Church will, under the divine blessing, produce its effects.

I find the Church meets with general favor and courtesy, even from those who are members of other denominations. Without giving up one single principle of the Church, either in its doctrines, discipline, or worship, I am treated with kindness both by their members and ministers. As a pleasant contrast to the bitter opposition which the Church meets in some places, I may mention that I have been entertained at the Presbyterian minister's house, while on the other hand the Roman Catholic priest lent us planks for scaffolding, in plastering the church. It will be some time, doubtless, before the results of Church teaching become apparent, so as to be embodied in a report, as the people need much instruction to appreciate the benefits of the Sacraments and rites of the Church.

Delaware.

Laurel, Seaford and Broad Creek—Rev. R. F. Cadle.

THE Bishop visited this Church (St. Luke's, Seaford), preached, and confirmed one person on the morning of Saturday, Nov. 22d, 1856.

Heretofore I have catechised and otherwise instructed the children of this parish, on the Sundays of my officiating at Seaford; but in October last a Sunday-school was established, which I hope will be a means of great spiritual good to them.

The Bishop preached in Christ Church, Broad Creek, and in St. Philip's, Laurel, on the afternoon and evening of Sunday, November 23d, 1856. He confirmed one person at Broad Creek.

A reading meeting was established by me in October, at which selections were read from the most approved religious books. It was held on Tuesday evenings for the period of seven weeks; the attendance was small, and I do not know whether it can be revived with prospects of success and usefulness.

A Bible-class was formed on the 25th of September, which is still in existence. It was composed of thirteen young ladies and sixteen young men; so many at least expressed their intention of belonging to it, though all did not carry out the purpose into action. It is believed that it has contributed to the awakening of an interest in scriptural studies, and that its influence will be purely and permanently good if it can be sustained for any length of time. That it may be blessed to the enlightening of such as are in darkness, and to the conversion of such as are in sin, is my earnest prayer.

Arkansas.

Helena—Rev. Otis Hackett.

ON the second week in December last, we were gladdened by a visit from Bishop Freeman. Five persons were confirmed upon the occasion, and two adults baptized; since which, little has occurred to encourage.

We have had, for this latitude, an unusually severe winter. Throughout the month of January, rain or sleet fell almost incessantly. The regular services of the Church were kept up, but with discouragingly thin congregations.

No action has as yet been had in relation to building, though there is considerable talk and some anxiety upon the subject. We have, however, a place of worship which, though small, answers very well for present purposes; and with the increase of the congregation, we trust there will be an increase both of the ability and disposition to build.

Helena is unquestionably destined to be the most important town in Arkansas. Situated upon the Mississippi river, with a vast tract of country back of it of unsurpassed fertility, rapidly filling up with wealthy planters from the older States, it cannot but grow. There is, and can be, no town that can compete with it for the trade of Eastern Arkansas. North of us there is no town, within the limits of the State, upon this side of the river; nor within a hundred miles, upon the other side. South of us there is no town upon the other side of the river nearer than Vicksburg, and none for a still greater distance upon this side, with the exception of Napoleon, one hundred miles below us, between which and Helena there is not likely to be much rivalry. Helena is, therefore, likely to continue to be, as it now is, the outlet and most convenient depot of one of the richest cotton-growing regions in the South. No lands are now more eagerly sought by the cotton planter than those lying back of Helena; and as the country fills up, and more and more of land is brought under cultivation, there must be a consequent augmentation of the business and population of this city.

The idea, once so prevalent, that this was a specially unhealthy country, is no longer entertained. Experience has demonstrated that there is less of sickness here, according to the number of inhabitants, than in many of the older and reputed healthy sections of our country. The climate, certainly, during most of the year is delightful; and I have seldom seen healthier-looking people, or met with fewer cases of sickness than have come under my notice here.

Every kind of business introduced, thrives. Our merchants in every branch of trade are manifestly making money; so are our mechanics, and professional men. All have enough to do—with the exception, perhaps, of the *doctors*—and that, too, at amply remunerating prices; indeed, more

than enough. For enterprising men, there are inviting openings in all the ordinary departments of business.

As usual in new places, the elements of physical prosperity are far in advance of the moral. We are deficient in Schools and Churches. There is a good School for boys; but nothing but a primary and very indifferent one for girls. Any teacher who may be looking for a good opening for a Female Seminary, would do well to turn his attention to this point. The right sort of a person would find little difficulty in establishing a first-class School for girls here; and the enterprise would prove in every sense of the word a *paying* one.

There is room, and need, and seeming welcome for the Church. On the part of a few there is indeed decided opposition felt and manifested against it; but on the part of more, an evident disposition to listen to its claims. The interest certainly is not sufficient to justify any large expectations of immediate results; but it is enough to stimulate faith and action. Effort now judiciously and patiently expended here, can scarcely fail, with the blessing of God, to secure sure and large returns.

Camden—Rev. S. McHugh.

IN presenting the above reports, your missionary would state, that although the fostering care of the Board will be required for some time to come, yet he regards the Church as placed on a permanent basis here. During the past year, \$600 have been expended in repairing the Church-building; and were it not that the Bishop has repeatedly had his intentions *unavoidably* frustrated of visiting this part of Arkansas, for now nearly three years, the number of communicants would in all probability be twice as large. Although admitted by all who know anything of Arkansas, that this is one of the most important points in the State for the Church to obtain a foothold, and that for the past year the increase of population has been unprecedented in any former year—as a proof, three steam saw-mills and two brick-yards cannot furnish materials fast enough for building stores and residences—*yet your missionary is in a more isolated position than perhaps any other clergyman of the Church, whether his sphere be domestic or foreign. For the past five years he has not seen the face of as much as one brother in the ministry (Bishop Freeman's two visits excepted). He has not been a day absent from his station, nor a week confined by sickness.* He had one communicant in Camden to commence on, and obtained very few by removals; so that his work principally was on the *raw material*. When he came here he found that he had strong prejudices to contend with. He saw that he was regarded with jealousy and distrust; but, as a proof of the change, he will furnish one or two *little incidents*, it is true, but yet sufficiently indicative. During his

absence at El Dorado, and in the performance of missionary duty, his little child became alarmingly indisposed. Unsolicited, of course, her restoration to health was publicly prayed for in the Methodist Church; and in our recent repairs of the Church, their presiding elder came forward, unexpectedly, and gave \$5 to aid in the repairs. He would be doing injustice to his own feelings if he did not state his firm belief that the action of our late General Convention, and the noble Christian and conservative spirit which characterized all its proceedings, have done more for the furtherance of the object of his Mission than he could effect by the most arduous labors of a year, perhaps of a life.



Texas.

Marshall—Rev. C. H. Albert.

As I informed you, I got here the first part of November, and commenced holding service in the Court House, as we could find no other convenient place for holding worship. I hold service here six times on Sundays during the month, and twice in a neighborhood about five miles from Port Caddo, about twenty miles from Marshall. I am obliged to ride from this place to Marshall, after morning service, in order to be at the latter place for evening service. I have not been to Jefferson, as it was found to be advisable to organize a parish near Port Caddo, instead of the former place, there being a better opening for the Church at this place. I expect to pay a visit to Jefferson in a few days, to see if anything can be done there, though I cannot hold service there for the present. Port Caddo neighborhood and Jefferson could support a minister between them, with \$150 additional salary from the Board. The people of Marshall want the services of a minister every Sunday, and they could support one with the missionary salary. It is one of those places that will not need missionary aid long; and as it is one of the first cities in the State, it would be preferable to have a minister confine his labors exclusively to it.

Port Caddo neighborhood is one of the pleasantest places in the State. A minister would find it a delightful field of labor. Besides, if a man wished to teach, he could realize considerable by taking charge of either the Male or Female Academy there.

We expect to begin building a church in a short time, and intend to build according to the money that can be raised, so as not to be in debt. They are also preparing to build at Port Caddo neighborhood. At present we use the Union meeting-house.

Columbus—Rev. L. H. Jones.

I know not that you will be surprised that I no longer date at Anderson, after what I wrote you from that place. A few days after my letter was written, the Masonic Lodge, by whom the property had been deeded to the Diocese, took formal possession of the property commonly known as St. Paul's College, and they may or may not resort to litigation to retain it. The plan by which my brother was to be with me and manage the School was no longer practicable. I wrote to Mr. Wright, one of the Standing Committee; did not hear from him, and the Bishop was in Maine. I came and took brother Pratt's mule, and rode 100 miles to see Mr. Dunn, another of the Committee, who approves my course. I have preached every Sunday but two, and omitted no opportunity that presented to work for the Church. Attended one man, a Methodist, at his death, and at the request of the family buried him.

Brother Dunn desires me to spend the winter at one of his stations, Seguin, at least for the winter, as, owing to his wife's health, he fears being obliged to go North in the spring, and thus his field would be left vacant.

It gives me great pleasure to assure you of the immense good that has been done at Lockhart. The place is not large to be sure, but the Church which Mr. Dunn has built is a really *suitable, neat, and substantial* edifice, and cheered my very heart as I recognised the unmistakable signs of a church about it, after my long and lonely ride over the prairies. It is the first house of worship erected in the place; and O that our dear Church could always thus be first on the ground, which is sure to be soon occupied by others if we do not.

Great good is also being done at Gonzales, and they will very soon build a church there. I have seldom seen in this State larger or more attentive and devout congregations, nor have I ever heard the chants and tunes of the Church sung with greater unction and propriety. I could but congratulate my good brother, Deacon Dunn, on the good prospect for a firm establishment there. My old friend and classmate, Pratt, is also doing a noble work for the Church in this place and at La Grange. As the weather has been unpropitious, I have had no opportunity of observing his congregations; but I doubt whether at any station in the diocese there have been so many baptisms in the past year, and there are now large classes at both places who are awaiting a visit from the Bishop for confirmation. He goes also to Richmond, I think, once a month, where also the prospect is very encouraging. Circumstances have broken down one or two of the denominations, and the only remaining congregation, the Methodists, Mr. Pratt thinks, will give up. The *people* have invited Mr. Pratt to go down and preach for them.

Well Done Minneapolis.

THE following letter to the Secretary will tell its own simple story, and speaks well for this infant parish in Minnesota, and the young brother who has been so efficient an aid in the St. Anthony Mission, and now assumes the charge of the Church in Minneapolis. May both he and his flourishing parish go on and prosper, according to this beginning :

MINNEAPOLIS, *Feb. 23d*, 1857.

Yesterday we made our first offerings for Domestic Missions, which, considering the short time services have been held here, I consider nobly done for our little parish: \$33, which, with \$5 sent to the Treasurer some weeks since, make \$38 from Gethsemane Church, Minneapolis. I trust you will receive this as an indication of the good-will we bear the Missionary cause, and as a partial return for the aid we are receiving. I hope, by another year, we shall be able to double this sum.

Very sincerely yours,

D. B. KNICKERBACKER.

Diocesan School for Oregon.

WE have pleasure in inserting the following acknowledgment, and congratulate the Missionary Bishop and his kind and liberal friends on the auspicious beginning thus made, without debt or risk, not only in faith, but with the prudence which dwells with wisdom. It has opened a fountain in the wilderness, which will still flow on when "they shall rest from their labors, and their works follow them."

The undersigned gratefully acknowledges the receipt of \$5,000, collected by Hon. S. H. Huntington, of Hartford, Conn., and Herman Cope, Esq., of Philadelphia, for the purpose of founding a Diocesan School in Oregon. A list of the several contributors to this fund is in the hands of Mr. Huntington. It will be gratifying to those who have united in this contribution, to know that by its means a valuable property is purchased and paid for, and that the School is now in successful operation.

THOMAS F. SCOTT,

Missionary Bishop for Oregon and Washington.

Special Convention in California.

WE have only room to announce, as we do with pleasure, the election of Bishop Kip, as the Diocesan Bishop of California, at a Special Convention, held at Sacramento, Feb. 5th, 1857. There were present nine clergymen, and nine parishes represented, and the election was entirely unanimous. The Bishop reserves the decision of the question of acceptance until his visit to the East, intending to leave California in the steamer of April 20th. He will be warmly welcomed by his many friends.

Appointments.

Rev. T. A. Morris, to Jacksonville, Alabama, from December, 1856; Rev. E. P. Gray, to Winona, in Minnesota Territory; Rev. W. C. French, to Ironton, in Ohio; Rev. George A. Crooke, to Maysville, in Kentucky; Rev. C. A. Foster, to Newport, in Kentucky, all from January 1st, 1857.

Resignations.

Rev. A. B. Peabody, of Carrollton, in Mississippi; Rev. J. W. Capen, of Oakland, in California; Rev. E. H. Downing, of Brenham and Chappel-Hill, in Texas, all from April 1st, 1857.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Feb. 15, to March 15, 1857.

Maine.	
Bath—Grace, Sunday School...	\$15 00
New-Hampshire.	
Claremont—Trinity.....	36 00
Massachusetts.	
Dedham—Mrs. Lucy L. Chickering, for Rev. Mr. Barton, of Superior, Wis....	10 00
Rhode Island.	
Newport—Emmanuel.....	\$10 00
Providence—St. Andrew's.....	30 00
St. James.....	14 00
	54 00
Vermont.	
Middlebury—St. Stephen's....	10 00
Poultney—St. John's.....	8 50
Vergennes—St. Paul's.....	2 50
Wells—St. Paul's.....	5 00
	26 00
Connecticut.	
Birmingham—St. James'.....	83 17

East Haddam—J. Atwood, Esq.	2 00
Naugatuck—St. Michael's....	10 00
New-Haven—St. Paul's, one quarter's salary of Rev. H. Stone, in Kansas.....	125 00
St. Thomas', $\frac{1}{2}$	5 00
Pomfret—Christ, $\frac{1}{2}$	4 09
Woodbury—St. Paul's.....	13 60
	242 26

New-York.

Candor—St. Marks'.....	4 00
Green Point—Ascension, a member, $\frac{1}{2}$	2 50
Hampton—Christ.....	1 00
Haverstraw—Trinity.....	14 00
Malone—St. Mark's, additional	2 00
New-York—Grace.....	950 00
St. Mark's, from Monthly offerings, of which \$100 are for Oregon, and \$25 for Nebraska.....	125 00
Mrs. C. Easton, of same Ch., for Bp. Scott.....	6 00
Peekskill—St. Peter's.....	8 00
Yorkville—Redeemer.....	14 59
	1,127 09
Western New-York.	
Addison—Redeemer.....	2 41
Albion—Christ.....	2 50

Angelica—St. Paul's.....	20 00
Auburn—St. Peter's.....	21 00
Avon—Zion.....	15 00
Bainbridge—St. Peter's.....	2 00
Batavia—St. James'.....	32 54
Brownville—St. Paul's.....	2 00
Buffalo—St. Paul's.....	119 77
Trinity.....	185 38
Canandaigua—St. John's.....	12 00
Caznovia—St. Peter's.....	9 00
Chittenango—St. Paul's.....	3 00
Corning—Christ.....	8 00
Cuba—Christ.....	3 82
Danville—St. Peter's.....	7 00
Dunkirk—St. John's.....	2 41
Fredonia—Trinity.....	5 00
Fulton—Zion.....	12 00
Geneva—St. Peter's.....	20 46
Trinity.....	158 00
Anonymous.....	2 00
Green—Zion.....	10 00
Guilford—Christ.....	1 00
Hammond's Port—St. James'..	5 00
Holland Patent—St. Paul's.....	3 25
Hunt's Hollow—St. Mark's.....	5 00
Ithaca—St. John's, of which	
\$10 are for Oregon, and	
\$10 for Iowa.....	20 00
Le Roy—St. Marks', a few indi-	
viduals.....	40 00
Lyons—Grace.....	13 33
Mantus—Christ.....	10 00
Maysville—St. Paul's.....	1 74
McLean—Zion.....	1 26
Mount Morris—St. John's.....	108 00
Newark—St. Mark's.....	3 06
New-Hartford—St. Stephen's..	4 69
Niagara Falls—St. Peter's.....	6 63
Oleau—St. Stephen's.....	5 75
Oneida—Mrs. S. D. Randall...	5 00
Oswego—Christ.....	28 84
Oxford—St. Paul's.....	23 00
Palmyra—Zion.....	33 00
Penn Yan—St. Mark's.....	7 86
Pierpont Manor—Zion.....	23 81
Richmond—St. Paul's.....	3 00
Rochester—Grace.....	64 62
Rome—Zion.....	22 00
A Communicant of do....	3 50
Sneca Falls—Trinity.....	6 00
Syracuse—St. Paul's, of which	
\$10 13 are from Sunday	
School.....	180 79
Utica—Grace.....	27 00
Trinity.....	16 76
Warren—Trinity.....	4 38
Waterloo—St. Paul's.....	11 06
Watertown—Trinity.....	46 46
Waterville—Grace.....	10 65
Westfield—St. Peter's.....	3 26
Wethersfield Springs—St. Cleni-	
ent's.....	3 62
" P.," thro' Bp. DeLancy.	2 00 1,410 61
New-Jersey.	
Camden—St. John's additional.	5 00
Elizabeth—Christ.....	15 00
St. John's, for Episcopal	
Missionary Association..	74 10
Newark—Grace.....	55 20
Perth Amboy—St. Peter's.....	50 56
Shrewsbury—F. S. C.....	3 00 202 86
Pennsylvania.	
Belle Font—St. John's. a mem-	
ber.....	5 00
Holmesburgh—Emmanuel, W.	
& S. Mills.....	2 00

Norristown—St. John's.....	26 50
Philadelphia—Young Ladies of	
Miss Baysrd's school....	23 00
Mrs. Miller, "Mite for	
Oregon".....	10 00 68 50
Delaware.	
Laurel—St. Philip's Chapel....	1 00
Newark—St. Thomas'.....	9 01 10 01
Maryland.	
Ann Arundel Co.—All Hallow's	
Parish.....	39 27
Georgetown, D. C.—Christ,	
for Oregon.....	100 00 139 27
Virginia.	
Fairfax Parish—Christ, of	
which \$100 are from	
Ladies' Sewing Society;	
\$25 for Oregon, and \$50	
for Episcopal Missionary	
Association.....	182 50
Gloucester Co.—Abingdon Par-	
ish, ½.....	20 00
Ware Parish.....	2 00
Greenville Co.—Meherren Prr-	
ish.....	30 00
Lexington—Capt. J. Haysden, U.	
S. A.....	25 00
Northampton Co.—Hugar's	
Parish, for Missions in	
Oregon.....	65 00
Orange—St. Thomas, of which	
\$20 are for the Episcopal	
Missionary Association..	35 16 359 66
North Carolina.	
Plymouth—Grsee.....	6 42
Raleigh—Christ.....	56 00
Salisbury—St. Luke's.....	42 08
Washington Co.—St. Luke's...	3 13 107 63
South Carolina.	
Charleston—St. Paul's.....	31 35
Pee Dee—Prince Frederick Prr-	
ish.....	50 00
St. Andrew's Parish.....	55 42
Waccamaw—For Missionary at	
Palmetto, Kansas, thro'	
Bp. Kemper.....	44 00 189 77
Georgia.	
Cass Co.—Ascension, a family,	
for Oregon.....	15 00
Rome—St. Peter's.....	15 00
Savannah—Christ, for Oregon.	10 00 40 00
Florida.	
Apalachicola—Trinity, Miss	
M.'s Class in Sunday	
School.....	2 40
Monticello—Christ.....	8 00
St. Augustine—Trinity.....	30 00
Tallahassee—St. John's.....	43 00 83 40
Ohio.	
Toledo—Trinity.....	26 00
Mississippi.	
Natchez—Trinity.....	248 00
Kentucky.	
Lexington—Mrs. E. Macales-	
ter, ½.....	5 00

Alabama.				Iowa.	
Marion—St. Wilfred's Parish.	14 65			Clinton—N. B. Baker, Esq....	5 00
Mobile—Christ, for Episcopal Missionary Association additional.....	5 00			Lansing—St. Luke's.....	3 25
Trinity.....	36 00			G. Kemble, Esq.	4 00
Montgomery—St. John's.....	100 00	155 65		Minnesota.	
Tennessee.				Minneapolis—Gethsemane, additional	33 00
Jackson—St. Luke's.....	43 29			Arkansas.	
Louisiana.				Fort Smith—Julian M. Wilcox.	8 37
Plaquemine—Rev. N. H. Bourne.....	7 50			Texas.	
Waterproof—Grace.....	40 00			Brownsville—Advent	25 00
Newtown—Epiphany.....	32 00	79 50		Oregon.	
Missouri.				Portland—Trinity	20 00
Hannibal—Trinity	5 75			Miscellaneous.	
St. Louis—St. John's, a parishioner, for Crescent City, Cal	5 00	10 75		Major J. G. Barnard, through D. Van. Nostrand, Esq..	10 00
Illinois.				Legacies.	
Chicago—Grace.....	42 00			Interest on account of Voorhees' Legacy	90 00
Lancaster—M. S. Marsh, Esq.	10 00	52 00		Total from Feb. 15, to March 15, 1857.....	
Wisconsin.				4,942 27	
Fond du Lac—St. Paul's, cont. of last year.....	9 00			Total since Oct. 1, 1856.....	
				\$31,032 57	

ERRATA.—The \$35 from St. Andrew's Church, Hanover, Mass., in last number, was for the Episcopal Missionary Association.

Wicomico Parish, Somerset Co., Md., should have been Pocomoke Parish, Somerset, Worcester Co.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following Churches and individuals, during the month of February, 1857 :

Maine—From St. Stephen's Church, Portland.....	\$20 00	change paid, 22 cts.—net, \$44.78; by W. H. Hubbard, Collection in Chapel of the Theological Seminary, Alexandria, \$28; St. James' Church, Richmond, \$25; Grace Church, Petersb'gh, \$25; Christ Church, Fairfax Parish, Alexandria, \$50; one-half to Iowa, and the other to Oregon	Total	327 78
Massachusetts—Sunday School of St. James', Great Barrington.....	\$10 50	Alabama—Christ Church, Mobile.....		91 38
Trinity Church, Boston, \$47.75; Christ Ch., Boston, \$22.03; St Paul's Ch, Boston, \$250; Christ Ch., Waltham, \$50; St. Andrew's Church, Hanover, \$35.....	404 78	Kentucky—Christ Church, Lexington.....		29 55
Connecticut—St. John's Ch'rch, Waterbury,	2 00	Total		\$1,652 94
New-York—Church of the Ascension,	550 00	To which add balance on hand February 2d, 1857		\$5,197 66
Pennsylvania—A friend to Missions, \$17.50; Male Missionary Society of Grace Church, Phila., \$50; St. James', Bristol, \$21.76....	89 26	Total		\$6,850 60
Maryland—St. James' Parish, West River, Anne Rundel Co.	27 69	Of the above aggregate, the Treasurer of the Domestic Committee has received within the same period, \$1,100 00		
Washington, D. C.—Trinity Church.....	100 00	And there have been paid for incidental expenses by the Association.....		
Virginia—St. George's Church, Fredericksburgh, \$75; St. James', Richmond, \$25.00; St. Mark's, Fincastle, \$30; Trinity Church, Buchanan, \$25; St. Paul's, Richmond, \$25; and H. W. L. Temple, \$20, together \$45; less ex-			19 87	1,119 87
		Leaving to be received by the said Treasurer when appropriated by the Association.....		
				\$5,730 73

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

APRIL, 1857.

NEWS FROM CAPE PALMAS.

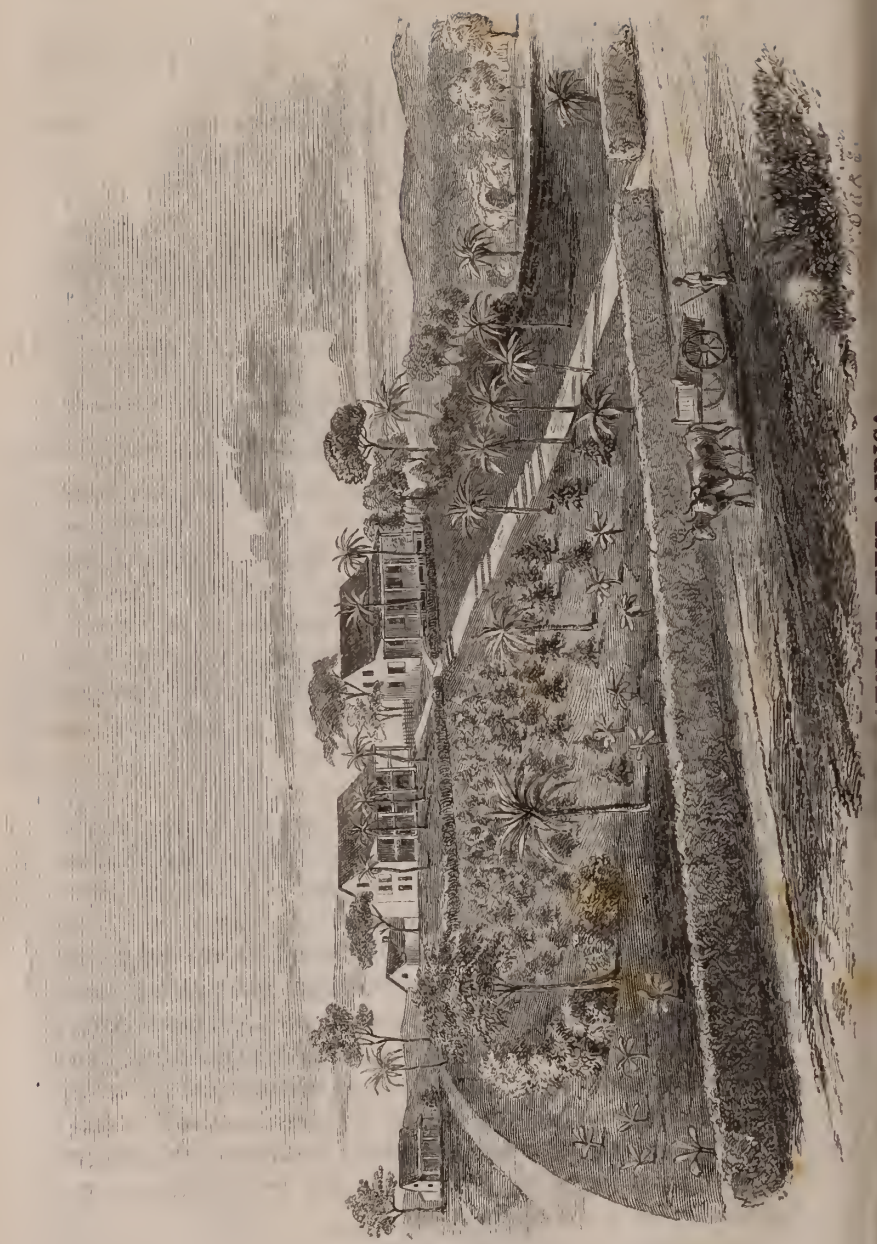
In presenting to our readers the following particulars in regard to the recent troubles at Cape Palmas, and the somewhat disastrous results attending the same, we are well assured that an earnest sympathy will be awakened in many hearts. The multiplied dangers and difficulties to which our missionaries in Africa are subjected, will ensure for them an affectionate remembrance and the offering of many prayers, that the special protection of Almighty God may shield them from harm, and the abundant outpouring of His Spirit give success to their labors.

The Foreign Committee do not look for any serious interruption of the missionary work in that portion of our African field. We suppose that quiet was restored in a very few days subsequent to the date of these advices.

The station at Cavalla, which is the chief seat of our operations in that quarter, and the place where Bishop Payne resides, has not, so far as we are advised, been at all disturbed.

The buildings at Mount Vaughan* are to be replaced as soon as possible, and this cannot be done without considerable outlay of money. The Committee are thus involved in expenses not anticipated, and call on their brethren of the clergy and laity for enlarged contributions to the great work of giving the Gospel to the heathen.

* See cut, on next page.



W. H. A. B.

2444

Thus far, in our financial year, our receipts have not kept pace with those of last year for a corresponding term. Surely this falling off will not be allowed to continue. Every year brings increased ability and opportunity, and no man who loves the cause of Missions, could fail to be ashamed of any diminution of interest and effort.

PARTICULARS IN REGARD TO RECENT TROUBLES.

Through a course of many years, since the establishment of the Colony at Cape Palmas, no serious difficulty has occurred between the colonists and natives, and we trust that the unhappy state of things here spoken of will be followed by a long season of quietness and peace.

In letters from Bishop Payne and the Rev. Mr. Hoffman, dated December 29th and 30th, and from the Rev. Mr. Rambo, January 7th, we have full particulars, portions of which we now give.

Our readers will observe, that the destruction of the buildings at Mt. Vaughan has involved two persons especially in great loss. We trust that kind friends will remember them in their distress, and send special help in this their time of need.

Extract from Bishop Payne's Letter.

“The past week has been the most eventful in the history of the Colony at Cape Palmas—perhaps the most eventful in the history of the Mission. The colonists, moved by various provocations, have burned up all the Cape Palmas and Grahway towns—eight in number—and driven their inhabitants—not far below *six thousand*—into the forest, or such interior villages as would afford them shelter; and the natives, on their part, have burned several unprotected houses in the Colony, and amongst them *our first station and our first African home—Mt. Vaughan.*”

Prudence seemed to require that the families residing there—Mr. Gibson's and Mrs. Thomson's—should leave on the breaking out of hostilities; and the place was left unguarded and unprotected, except by guns at two stations on either side. On the evening of Christmas day it was set on fire, and the two Mission-buildings and office reduced to ashes.

Mr. Gibson and Mrs. Thomson will probably find accommodations in the Asylum and in Harper (on the Cape); and perhaps sufficient house-room may be there obtained to carry on the High School when peace is restored, as there is a prospect of our having it within a short time.

But Mt. Vaughan is the most suitable place in the Colony for our High School, and I am therefore anxious to have a suitable building erected for this purpose in the shortest possible time.

Encouragement amid Trials.

I may add that our missionary work still prospers. Within the past six months I have baptized twelve adult converts from heathenism, and there is a candidate for next Sunday. At the stations under Brother Hoffman, God is graciously present also.

All the members of the Mission are well. Mrs. Payne suggests to me, to ask you to let friends know that there was not time to write by this opportunity.

Extracts from Mr. Hoffman's Letter.

"I write in the midst of the realities of war. On the 13th December, there was a report that a conspiracy had been formed by the natives to cut off the colonists. An investigation took place the following week, which was not satisfactory to the Government, and on Monday, the 22d, the head men were called, and propositions made for their immediate removal, and the purchase of their towns. These not being listened to, war was declared, and the cannon opened fire on the dwellings of the natives; they made some resistance, but soon the town was in flames, and they fled with precipitation. Only one of the colonists was killed, and one wounded. The natives, during that night and the two following, avenged themselves for the loss of their towns, by burning the houses of the colonists, and on Christmas evening (our second anniversary) they burned Mt. Vaughan.

On that day, a party of colonists, with their allies, the Rock-town natives, in conjunction with the Cavalla people on the other side, went to the Grahway towns, and, after a pretty warm contest, succeeded in burning them—four in number—

and proceeded down the beach with the Cavalla natives to Cavalla, where they spent the night. Not a man of the colonists was lost, though the natives suffered, and fought bravely. They returned on the 27th, and the natives fled before them. Most of them have gone three days' journey into the interior, and to-day have sent to make overtures for peace.

The Cape is now entirely clear, and will be kept so, and there will be much more security than when two thousand natives were living between the Cape and Mt. Vaughan, thus dividing the settlement.

Through the whole of this, we have endeavored to maintain our neutrality, and I had a number of families and children at the Asylum, who came for security; besides having our native teacher (Mr. Harris) and family, and his fourteen scholars. Some nights we have had *sixty* or *seventy* people beneath our roof.

Now things are becoming more quiet, and people are returning to their homes, when not too far from the military posts.

In the destruction at Mt. Vaughan, Mrs. Thomson *has lost every thing except her clothes; her furniture, bedding, books, linen, and household articles*, which for twenty years have been gradually accumulating. *I hope kind friends in America will remember her.* She was one of the first teachers in the Mission, commencing her labors in March, 1836, and has been connected with the Mission ever since.

The Rev. Mr. Gibson, who also lived at the Mount, lost most of his things—his library among others. Cannot an effort be made to get him a library? He is a studious and excellent young man, and makes good use of good books.

The excitement of war has interrupted a very interesting state of things in the Church. I had nearly forty candidates for confirmation, and our Convocation was to have been held the week of the war. The Bishop could not, of course, come up, and all was excitement and confusion.

In the burning of the native town, St. Mark's Church took fire, and had it not been for the efforts of Mr. Davies it could not have been saved; the injury done, however, was slight.

Our examinations, also, were interrupted, except those at Cavalla, from whence I returned only thirty-six hours before the war."

Extract from Mr. Rambo's Letter.

"This war, it seems, grew in part out of the war last year between the Cape and Rocktown natives. That affair was *nominally, not really*, settled last April by an American man-of-war. Since then the two hostile parties have not fought, neither have they exchanged visits.

Gov. Drayton, of the State of Maryland, in Liberia, early last month (Dec.), went up and made the Rocktown people a visit. They, perhaps, stated their grievances. He, it seems, promised his help and influence to recover certain captives, if I am rightly informed. The Rocktown people, at any rate, formed a mutual alliance with the Government. Soon after this the Cavalla natives (where Bishop Payne lives) did the same. The Cape natives and their colleagues, the Grahway people, felt chagrined at this."

Out of this state of things it was that the difficulties arose which have resulted in the disasters above mentioned.

AFRICA.

JOURNAL OF REV. C. C. HOFFMAN.

ORPHAN ASYLUM, *Sunday, June 1st, 1856.*

HAD strength given me for my duties to day. Preached in the morning at St. Mark's, and administered the Holy Communion. An intelligent lady joined our church this morning, formerly a Romanist. Opened, as usual, the Sunday-school; about 75 children present at roll call. Two hundred natives at the chapel when I preached in the afternoon, and a crowded attendance at the Asylum at our missionary meeting.

Wednesday, 3rd.—Not well; made visits among the people in town; addressed the people on the cliff-side; one man saying to me he would like to hear the things of God, gave me the desired opportunity of speaking. The place is beautiful, in view of the winding river and the back country on the one hand, and the ocean and cape on the other; beneath the cliff, covered with richest verdure, flows the river. Here the natives have placed stones on which they sit and talk, and here they heard to-day the good news of salvation. Preached at night at the Asylum.

Thursday, 4th.—Still poorly; hearing recitations from 9 to 12. Had a good talk with a blind native woman about baptism; two hours to the study of Grebo.

Friday, 5th.—Fever last night and feverish to-day; commenced a Bible-class this evening—Harris, Allison, Farr and Bayard, four native Christian teachers. They are to meet in my room every Friday and Saturday evening.

Sunday, 8th.—Graciously upheld. Had three full services to-day, besides Sunday-school, Rev. Mr. Gibson being absent from sickness.

Wednesday, 11th.—Went to town, had an interesting conversation with a head man, who some time since, on my going to Cavalla, charged me an exorbitant price for the hire of his canoe; the case being urgent, I had to pay it. He listens now with the simplicity and interest of a child to Gospel truths; would that they might deliver him from Satan's bondage, and make him a free man of Christ. In the evening, services held at the Asylum.

Friday, 13th.—The Gen. Pierce arrived, bringing the Bishop, Bros. Rambo and Holcomb. God be praised for their coming. The weather is very rainy; twelve inches of rain has fallen in the last thirty-six hours. This is a cool reception to Bro. Holcomb. The room he occupied the first night, from its coolness, he named Siberia.

Friday, 15th.—Bro. Holcomb preached for me at St. Mark's; Sunday-school, as usual; an attentive congregation of the natives at the chapel in the afternoon. Services at the Asylum at night.

19th and 20th.—The landing and receiving of goods from the General Pierce occupied some of my time. Had very interesting conversations with natives in my visit to town.

Wednesday, 25th.—The Bishop and Miss Williford came from Cavalla to-day to attend the examination of the children of the Asylum; much to Miss Alley's disappointment, she was too sick to take any part in the exercises. I took her place in the school and conducted the examination. The first exercise was the repeating of selected chapters of the Bible by all the scholars who could read; this was done perfectly. It was a marked feature in all the recitations that their lessons were thoroughly learned, proving most faithful teaching. There were present fifteen children connected with the Asylum, and about twelve day-scholars. They were examined in Reading, Spelling, Geography, Grammar, History, Natural Philosophy, Physiology and Arithmetic. Rewards were given to all. Artee Wilson received two, she was the best scholar, and the best behaved girl in the school; she had learned to repeat 188 Scripture verses more than any of the other girls.

Thursday, 26th.—The boys from Rocktown and Fishtown were examined to-day by their teachers, S. Boyd and G. T. Bedell. The school of Rocktown has eight scholars—Ed. Neufville, E. W. Hening, John Waterbury, Dan-

iel Taylor, Benj. Ackerley, Upham McRae, Henry Ball and Samuel Stimpson. The improvement of the boys has not been as great as usual, owing to the interruptions of war among their people, and other causes. G. T. Bedell, the teacher, conducted the examination. We had no children from Fishtown except three who reside in the family of the teacher, S. Boyd, viz.: G. M. Randall, Elisha Dyer and Joseph Stimpson. Randall, a youth about sixteen, made excellent recitations in Geography, Grammar, Definier and Arithmetic.

Friday, 27th. The examination of the schools at Mount Vaughan was held to-day. The Bishop and myself went out; Miss Williford remained at the Asylum with Miss Alley, who seemed very ill. Mr. Rambo was not feeling well, and also remained. The examination was very satisfactory. There were present about forty boys—including the twelve High School scholars and thirty girls, the latter under the care of Mrs. Ramson; a number of visitors were present.

JOURNAL OF REV. JACOB RAMBO.

BASSA COVE, *Sunday, Oct. 26th.*

Baptism—Services among the Bassas.

PREACHED twice in the Court House, in Upper Buchanan. Baptized Mr. S. in the morning, who during a month past, has been under serious impressions, and has received regular instruction. He professes to have experienced the new birth, and was, at his own request, thus received into the Church. May he ever prove a living, active member.

Preached in four native villages after the afternoon service. These lay in the bush path, along which I passed on my way home. The congregations were as large as could be expected in those very small villages. The aggregate number was about fifty-five, including children. In the last village I preached, the head man has opposed me for some time, because two months since I preached against greegrees generally, and one in particular which he had placed in his town. The Liberian authorities in this city heard of said greegree, and removed and destroyed it. He laid all the blame on me, and has not willingly heard me since.

He says it cost him plenty of money; was made specially to cure his rheumatism, and that I sent word to the mayor, who had it destroyed, which is not true; and I told him so. However, I warned him against trusting in it, and that he did not like.

To-day his three or four women and others (no doubt according to the chief's directions) kept up a constant talking and laughing, so as to prevent my preaching. I persevered, however, and at that they all ceased and heard what I had to say. I told them, in opposing me they also opposed the great God their Maker.

A tour to Tobacanee, New Cesters, and Tradetown—Preaching—Kroo villages—Threatened famine—Slave-trade.

Oct. 31st.—Left home this morning, at half past eight o'clock, for a missionary tour to the above-named places, taking three hammock bearers and my interpreter. Our course was down the coast, nearly in a south-east direction. Passing Lower Buchanan, we soon reached the small cape or point of rocks, one mile and a-half from my house. Here is a small river, over which a Krooman carried me on his shoulders. Then we kept on the beach most of the way. I found my hammock quite useful, as the sand was very soft.

We arrived at Tobacanee about eleven o'clock. Here were three small villages; but there being only three or four persons at home, I did not preach a full sermon, but made a short address, and had prayer.

About five miles further on we reached a river. Near here we found several Kroo villages, one at the river's mouth. They were nearly deserted for the day, the men being on the sea fishing, the women looking for something to eat. We procured a canoe, and were conveyed safely over the stream, just above its mouth, which is very rocky. The river, at the point we crossed, is nearly half a mile wide. This is Cesters river.

After crossing this stream, we soon passed through several more Kroo villages, nearly deserted for the day. I tried, at each town, to buy some rice, cassadas, or plantains, for my boys, but nothing could be procured. The whole country is in want. The rice crops having failed the last season, the inhabitants in this region are half starved. But few vegetables, comparatively, are raised, and I learn that the natives about New Cesters are actually eating grass, as well as the kernel of the palm nut. And this miserable state of things is found in a country teeming, all the year round, with a most luxuriant growth of vegetation. Why the want, then; for there has been no war here of late? One word explains all—*laziness!*
LAZINESS!!

Stopped to preach, at three o'clock, in one of the Kroo villages, where we found some ten or twelve people, who were quiet and attentive. About five miles from the river we found two factories of palm-oil dealers, near the site where, eight years ago, stood a large barracoon, or building, in which slaves are kept previous to their being shipped. Another was about two and a half miles distant in the bush. These were most notorious dens of iniquity, being for many years *emporiums* of that horrible traffic in human flesh and blood. In 1849, the Liberian Government, with the help of three foreign men-of-war, French, English, and American, came and burnt up both these barracoons, which were kept by Spaniards. Previously to this time thousands of wretched captives from the Bassa and interior tribes were annually shipped from this place—New Cesters. But the trade was completely broken up at the above date, and has not been revived since.

I have come to proclaim the liberty of the Gospel of peace at this place, which was formerly the scene of so much confusion, wretchedness, and misery. May the "word of God here have free course, and be glorified."

After resting a little at one of the factories (both kept by Liberians), we proceeded on our journey to Tradetown, some eight or nine miles farther. We left the beach and kept a little way in the bush. I had now to walk altogether, as the overhanging bushes and winding paths would not admit of my riding in the hammock.

A heavy shower caught us on the road, and completely drenched us. We passed through several small villages, but did not stop to preach, as night was near at hand, and more rain threatening, and a larger town was ahead, where there was some hope of getting provisions.

It was after dark when we reached the principal settlement of Tradetown. We were wet, weary, and hungry enough, and glad we all were to get into such quarters as a palm-oil factory afforded. We found several of these in this village, kept by civilized natives, or Liberians.

A bountiful meal of palm-butter, beef, fish, rice, and potatoes, was set, first for myself, and then for my bearers. When I had rested a little, the person who kept the factory, at my request, called some of his friends, and I held a service, and delivered a lecture to some eight or ten civilized persons. These seldom hear the Gospel, and care little for it.

Nov. 1st.—Slept very well last night. Preached at six this morning, to about twenty-five Kroomen in the village in which I slept. Had a brief interview with King Boya, last night and this morning. He is the nearest Bassa chief. He is a large, well-proportioned, fine-looking man, and commands a great influence over the Kroomen, as well as the Bassas, in this region. The former (Kroomen) have come from the Kroo country, eighty or ninety miles down the coast, to act as fishermen for the Bassas, and are, of course, settled entirely on the beach. They farm but little, and depend on selling their fish for a living. They are much superior, in mind and body, to the Bassas, and are much more energetic.

At seven o'clock, left this large village (containing, in all, some 200 or 300 persons), and walked from *three to four* miles farther down the coast to Gaboon, a settlement containing several Kroo villages. We found a Spanish-African, named Porto Rico, taking his name from the island on which he spent most of his life. He is a native Krooman, and speaks several foreign languages fluently. He is a palm-oil factor, and lives in a civilized style. He gave me a good breakfast, and then called his people, to twenty-five of whom I preached in his house. All were attentive.

This man was reared a Roman Catholic, but had no objection to hearing the pure Gospel preached. He is the politest man I have met in my journey thus far. I gave him, before leaving, some token of my good will, as he well deserved to have.

A shower delayed us till after mid-day in this village. Whilst in this neighborhood, I preached a second time, in another Kroo village, to some twenty-five persons.

At one o'clock, P. M., we left Porto Rico's, on the beach, and went directly bush-ward, two and a-half miles, to a nice clean village, King Black Will's principal town; he gave me, for my use, the finest and largest house I have yet seen in the Bassa country. It is about twenty feet by thirty; has a central hall, with ground floor, with elevated seats on three sides, and has, in the rear, some *six* small sleeping apartments, each having a door opening into this larger hall. The partitions and floors are all of plaited bamboo, finished very neatly, and kept in good order.

There are some thirty dwellings and three large kitchens in this town, and about 150 people in all. The king is a small, slender man, about sixty years old. He speaks some English, and is a prominent chief.

I preached to about *sixty* souls, at night, in the house I occupied. All were attentive and quiet, though thickly crowded together.

Sunday, Nov. 2d.—Spent this day in the same town. Preached three times, to congregations ranging from *thirty-five* to *fifty* persons. It has been a quiet, pleasant day. The people were generally orderly, and attentive to the word spoken.

Nov. 3d.—Black Will having entertained me and my boys sumptuously, killing two goats, on two successive days, and furnishing three good meals a day, setting the table in a civilized style, I, of course, *dashed* him somewhat in keeping with the good treatment bestowed. As we took leave of him this morning, he saluted me by discharging a cannon.

Turned my face homeward, via Tradetown and New Cesters. Preached at both places, and slept at the latter place, in a palm-oil dealer's house.

Nov. 4th.—Preached twice as I proceeded home to-day. Preached, in all, *fourteen* times, in *ten* towns, and travelled, altogether, about sixty miles, during my *five* days' tour. God be praised for good health, and a favorable reception on the part of the poor heathen.

Extra Services at Lower Buchanan.

Nov. 15th.—Preached twice this afternoon and evening, at Lower Buchanan, being the opening services of an association.

Sunday, 16th.—Held three services to-day, the congregations all large. The missionary meeting at night was very largely attended, and several addresses were delivered. Some \$4 25 were collected and subscribed. There was much apparent seriousness among the attendants.

Tour to St. John's Mountain—Satisfactory Exploration— Preaching.

Nov. 20th.—Rev. John Seys, Special Agent of the American Colonization Society, arrived at my house to-day from Monrovia. By previous agreement, I made arrangements to-day to accompany him on his tour of

exploratiou to the St. John's mountain. We engaged a boat, boys, &c., so as to set out early to-morrow on our journey.

Nov. 21st—Took breakfast at half-past six o'clock. Reached Upper Buchanan at eight o'clock, with boys, baggage, and necessary assistants. At nine o'clock we all embarked in a boat and a good canoe, manned by four oarsmen each. We had a fine morning. We proceeded up the St. John's river.

We stopped twice to make calls, and to allow the boys to rest, cook, and eat. It was about two o'clock when we reached the Rapids, *nine* miles from the mouth of the river. So strong was the current, that we were delayed a full hour before the boat could be gotten up,—for it had to be unloaded, and towed up, in part, by the canoe.

There was some danger of being capsized; but, at last, all were safely passed up the Rapids. The current was also very strong above the Falls, and it required another hand to row the next two miles to a Congo village on the left bank. Here we debarked, and sent back the boat and canoe to Buchanan.

A rain here overtook us; but King Ben's town being less than a mile distant, we moved on to that. Here we spent the night. There being no clean finished hut, Mr. S. and I took quarters in a new unfinished one, *eight* feet square. It had a tight roof, but was quite open at the sides. We took a good supper, and had some talk with the king, who was kind. His town has only *six* houses now, but others are being re-built. I preached to about twenty souls. We retired early, and slept well.

Nov. 22d.—Took an early breakfast, having family prayers first. By eight o'clock we were all on the march, directly for the mountain—numbering *five* civilized persons and *fourteen* natives, including carriers, cook, &c. The path was too narrow and winding to use a hammock, so we walked all the way, as I did last April. In the September number of the *Spirit of Missions*, my experience in travelling this path is recorded.

I need not now particularize. Suffice it to say, we reached a native village on the side of the mountain, by half-past one o'clock, P. M., without accident. We stopped in a Bassa town, where I preached at nine o'clock. We lunched in the woods at twelve o'clock.

This village on the mountain is Gia's. It is very small, very old, and very unclean. It is Saturday afternoon. No other town can be reached to-day, and therefore we must spend the night and Sunday here.

There being no hut free from vermin, we commenced to build one of bamboo. Had our natives worked well we should have succeeded. But at dark it was only framed. However, a thatched roof was hastily put on, and mats put up for walls, and Mr. S. and myself slept in it that night, for there was no rain. After a good supper and prayers we retired, and slept pretty well.

Sunday, Nov. 23d.—We spent a quiet, pleasant day. Mr. S. and myself, each, preached once. Twenty-five natives attended one service.

Rain, to-day, drove us in to an old, dismal hut, which we will have to sleep in two nights, for our new hut won't suit rainy weather. Prayers at night.

Nov. 24th.—Prayers and breakfast; then we ascended the hill-top. The village may be elevated 350 feet above the sea. The summit of the so-called mountain is only about 200 feet higher. To reach it, we had to walk over beds of rock, ascending gradually for nearly two miles.

The sides and top are covered with primitive forest; we therefore had no view. There is a plain, or table land, of about twenty acres, on the summit. This is beautiful loamy land, on a clay foundation, not very strong. The timber is fine and large; the water on the sides most excellent.

The distance from Buchanan, by the present path, is about twenty-seven miles; in a direct line, about twenty. The New-Jersey tract of land embraces this hill. Mr. S., however, recommends a mountain in the Quiah country, back of Monrovia, and will choose it for the Colonization Society's first settlement. The next interior settlement may be here.

I like this hill, and would recommend it for our central native station. Mr. S. thinks as I do, on this subject. Its elevation may be 600 feet above the sea, and is high enough, and far enough from the swamps near the sea, to test the comparative healthiness of the coast and interior highlands. We examined the spot thoroughly, and are prepared to render a most favorable account of the location. Returned to Gia's town before mid-day.

We return home to-morrow. Our stay, though short, has not been the most pleasant. Provisions have been very hard to get. Scarcely any thing could be gotten for our *fourteen* natives till near noon to-day. All this region seems in a half-famished state, owing principally to the failure of the rice crop, which is the principal article of food.

Retired soon after supper and prayers, and slept very well, notwithstanding those nightly depredators which native huts are seldom free from. Our health continues very good, for which we thank our covenant-keeping God.

Nov. 25th.—After prayers and breakfast we set out on our return journey. By half-past eight o'clock our line was formed, and we were all on the march, single file. We returned by the same path to the river, and descended from Ben's town, in the same canoe and boat. We reached my house in *ten* hours from the mountain, including two hours stoppage, to rest and refresh ourselves.

Our tour is ended. We went and returned without any accident, and almost without any incident worthy of note. We were gratified with our trip. Rev. Mr. Seys has very slight fever this evening, but this he is confident is only the result of a little cold he has taken. Again we thank God for his favor and guardian care over us.

Three things are to be done, and our central native station will be opened. 1. A road should be cut directly from King Ben's town to the mountain—say *ten* miles, in a straight line. 2. A lot of some eight or ten acres should be cleared, and a house erected on it. 3. Last, but not least, a missionary should be sent to occupy the same.

All this is not very difficult to be done, and I hope all may be accomplished within a year. Natives are found within three miles all around, and many more within *six* miles. Children can be found for a school, as many as can be taken. The good elevation, and fine location, are very important points, and these will be secured. I hope our Foreign Committee will allow the experiment to be made forthwith.

Communion and other services.

Sunday, Dec. 7th.—Preached and administered the Communion at Lower Buchanan this morning. Not being well, was unable to preach in the native villages where I usually have appointments on Sunday afternoons.

Sunday, Dec. 14th.—Preached at Upper Buchanan to a few people. Lectured at the Mission-house at night.

Wednesday, Dec. 17th.—Held my weekly lecture at Lower Buchanan at night, when some *ten* or *twelve* persons attended. Held the semi-annual examination of the colonist day-school in my house this morning. *Ten* scholars were present, and passed a good examination in the primary branches.

Christmas Day, Dec. 25th.—Being at Monrovia, assisted Rev. Mr. Crummell in the morning service, after which, Mr. C. preached an appropriate and excellent sermon, from John iii. 16.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

JOURNAL OF C.

SHANGHAI, July 6th, 1856.

I HAVE selected from a few desultory notes of current events, a few items, which I hope will succeed in interesting you.

The first Sunday of the Chinese and of the foreign month. They do not often come together, but it is refreshing to the heart of the Christian missionary when they do. Then, as he sees to it that he is provided with a wedding garment, and makes ready to go up to the feast of the Lord, his spirit is strengthened by the thought, even thus are the hearts of friends and kindred occupied in our own dear native land; and he feels the fullest assurance that there some faithful hearts are invoking choicest blessings on him and on his work.

Could you have entered with me our Mission Chapel this day, I can imagine the interest depicted upon every feature, as I drew attention to some of the things which stirred my own spirit. In the first place, as to the character of some of the people collected around and about the door. On the road-side, just opposite the church, were some women, so deep in the mysteries of making cloth, that, though you should be induced to stop and say, "Dear friends, know you not that this is a day of rest—a great and festal day—and yonder is the temple of the Lord? Go up with us, and, mingling with the saints who tread His courts, listen to the joyful tidings of His messenger,"—you would obtain but little of their attention.

To some, the weaving of this cloth, as the means of procuring rice to eat and clothing to wear, was so important as to leave no room for any other truth—not even the great one that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. One poor old woman, with touching vacancy of soul, would make reply: "Sen Sang, ah! your words no doubt are very good, but I cannot understand them; from my youth up I have thought of nothing, and have done nothing but weave cloth; and now I cannot understand anything else." There might be younger spirits who would mock; some who would talk of a more convenient season; and, perhaps, some who would think better of your words, and follow you into the temple of the Lord.

You would feel little inclination to pause, as we passed an unsightly group, vending green fruits and a variety of disgusting dainties, which, nevertheless, seem to have attractions for many of the passers-by; but would rather turn indignantly away, and wish, as in the days of Nehemiah, we had gates to shut out all such from profaning the day and temple of the Lord.

As we enter the court of the Chapel, there sits the staid old sexton on his stool, smiling benignantly on you, and eager to execute any of the functions of his office. He is surrounded by numbers of the country people, whom curiosity has induced to stop and look in. The first few benches on each side, after entering the Chapel, are filled with pretty much the same class of individuals; after them, on the right, the teachers of the Mission and their friends; then our flourishing school of over forty boys. The front and side seats on each side are appropriated to the missionaries and other foreigners. The place for the melodeon is in front of the side seats on the right hand, and over it Mrs. Nelson presides, sometimes ably assisted by her husband.

On the left hand, after the seats appropriated to strangers, comes first Mrs. K.'s day-school; in front of them, the Leesburgh day-school; then Mrs. Bridgman's boarding-school; and lastly, the boarding-school belonging to our own Mission. In company with Seur-Yuen, Mac-Yuen, and others of their former companions, I could point out to you Ting-Yuen and Kiung-Hiung, with several respectable women connected with

their husband's families. Kwae-N'goo's seat is occupied by another—a fact which she who stood witness for her on the day of her baptism, is not unconscious of. The whole side occupied by the girls and women presents a very interesting sight. Almost all neatly dressed in white, and their very black hair, not gaudily but most tastefully decorated with the flowers of the season, especially the fragrant cape jessamine; they wear no bonnets, and a few simple natural flowers in the hair seem not out of place, when they come up to worship before Him who not only designed to make them for our enjoyment, but showed His sympathy in it, in the day when, beholding the *green fields*, and all the works which His own hands had made, pronounced them very good; and when His eye admiringly rested upon the lilies of the field, exclaimed, "Even Solomon, in all his glory, was not arrayed like one of these."

In that which answers for both reading-desk and pulpit, arrayed in a robe of snowy-white grass cloth, you would recognize our modest and dignified young deacon, Mr. Tong; in the chancel, on the left side, the Bishop; and in the centre, the table containing the emblems of our Lord's appointment. During the service, as your eye wandered over the overflowing congregation, and your ear caught the sound of the familiar songs of Zion, in a strange land, and in a strange tongue, would you not be constrained to glorify Him who has commenced so good a work in this heathen land?

Mr. Tong's text—Acts xiv. 8-18—the account of Paul healing the lame man at Lystra, whereupon the people desired to worship him and Barnabas, and offer sacrifices to them—was from the lesson which had previously been read. His discourse was an extemporaneous one. He dwelt, in the first place, upon sacrifices—the sin and folly of offering them to idols and to ancestors. Then making good use of the words of the Apostle, eloquently urged his hearers to turn from these lying vanities, to the true and living God. After explaining to them from the 16th verse, how God, in times past, had suffered all nations to walk in their own ways, he enforced upon them the importance of repentance and faith. We could wish that he had spoken a little louder, and fear lest some parts of his discourse, which we who sat so near, and were so familiar with the subject, failed to hear, were also lost upon some less-favored hearers.

At the time for the general congregation to disperse, you would look with surprise at the numbers who fill the middle and only aisle, and would be almost disposed to smile, as you glanced at their bundles and baskets,—as though, on their way to the market, they had stopped in to see and hear what new thing was going on. But soon the feeble band of disciples find themselves alone, all noisy intruders being shut out, except at the windows nearest them, some curious heads will be inserted, to see what they are doing, and the solemn service proceeds.

And by whom are the sacred symbols ministered? The Bishop breaks

to us the bread of life; the cup of blessing we receive at the hands of his spiritual son—a convert from heathenism—one who, in our own pulpits, announced himself as, “I am the man who did worship idols.” Here unite in the same blessed ordinance, the converted Chinese and their foreign Christian friends; the minister of Christ, well established in the field, and two young deacons who have just entered it; the tottering steps of the aged, who, in the way here, have heard and received the glad tidings of salvation, supported by the young disciples nurtured in our schools.

Of all the afflicted children of Adam, the blind have ever, from our Saviour’s time to the present, seemed the most ready to avail themselves of the relief afforded by the Gospel; as though, by shutting out the glare of the outer world, they discovered, more clearly than others, the truth and beauty of the spiritual one. We have a goodly number of them in our company to-day, and it is affecting to see them groping their way along.

Thus do some of the various members of the body of Christ this day meet to commemorate the death of their Lord,—to nourish one common faith, and strengthen one common love. As we leave the sanctuary, quite a group of mendicants appear; and we each meet their respective claims upon us, as they follow us to our homes. That miserable boy! who is he, and what ails him? A poor leper—a catechist of brother Keith’s—who sees that his bodily and spiritual needs are supplied, and regards him as a hopeful candidate for baptism. Should you meet him in the heavenly kingdom, he can tell you better than I can, of the hours of faithful labor bestowed upon him by one who sometimes seems not too far off from it himself. That wretched man before the Bishop’s door! Just see what a foot and hand he has! Ah! let us hasten on; to look upon a misery so deep, and one which we have no power to alleviate, is not only painful to us, but has a tendency to harden our hearts; which, in this land of wretchedness to so many, we need to keep as fresh as possible. But would it not be well to bestow some alms upon him? It must be judiciously done, lest next week that swollen limb be brought to you in a much more aggravated condition. He, poor creature, belongs to a class who possess such strength of nerve to endure pain, and so little appreciation of the blessings of good health and sound limbs, that, to obtain from you a paltry sum, by exciting your compassion, they will sometimes go so far as to have a limb cut off for that purpose. The Bishop and Mr. Syle must soon pass by; and their kind hearts will devise the means of help, if any there be. And now we will look in upon the school, as we open the recitation-room. My catechist appears all smiles; and two new women present themselves, with the request that they also may be instructed in the Christian religion. Inviting them to be seated, I proceed to the school-room. Upon my appearance there, the tall, grave Sen-Sang rises and respectfully makes his salutations, and a full chorus of thirty-nine voices, at highest pitch, studying aloud, is instantly silenced. At

my request, the teacher selects several of the girls (Ah-Doo, of course, is one of them) to teach the women. Leaving them at their post, and the whole house vocal with the notes of diligent study, my heart prompts me to fulfil a duty which, for more than a week, I have been meditating—even to seek out our wanderer, Kwae-Ngoo, who has recently come into the neighborhood to live.

Mae-Yuen, with an earnest entreaty that she might be permitted to go and see her, was the first to inform me of it. At the same time, many of the smaller children clustered round me, and inquired: "Are you not very much pleased to hear that Kwae-Ngoo is in this place?" I was indeed glad to hear of her, poor girl. One little thing said: "Kac-Kooniang, will you not go to Kwae-Ngoo, and cause her to repent?" Dear child! her words sounded to my doubting heart, "This is the way; walk ye in it."

As I wend my way to old Nee-Boo-Boo's house, in which, with her mother, she has taken up her abode for the present, many misgivings arise as to the reception I shall receive; and uncomfortable recollections of her proud reserve, and contempt of manner, tend to counteract the affectionate yearnings of heart which moved me as I saw her companions approach the Table of the Lord, and her more engaging qualities were present to my mind. But the duty seemed a plain one. When I entered the house, she was seated in the window of an adjoining apartment, and I regretted to see the change that passed over her countenance, as the woman said: "Kwae-Ngoo, Kae-Kooniang calls for you,"—the sweet, placid expression of pensive thought, which, but the moment before, overspread every feature, and which had so often interested me in this girl, reminding me of a dear young school-friend, now in glory, instantly gave place to one of startled emotion, almost of bitterness and defiance. At her mother's invitation, I took a seat, and she endeavored to keep up a conversation, until Kwae-Ngoo should see fit to enter, which she did not do for a long time, and after being frequently summoned. Far from being unmoved myself, and truly anxious as to the effect and result of my visit, I was nevertheless half amused, as she at length entered, slowly, very slowly; and the difficulty she evidently wished me to feel, was not in any embarrassment on her part, but in the necessity she felt that her attire should be in keeping with her dignity and pride. Her little feet, which were decked in an exquisitely-embroidered pair of pink satin shoes, offered such an impediment to her entrance, that it was necessary for her to stop at the door and re-arrange them, by which manœuvre she rendered them sufficiently conspicuous. The words "walking and mincing as they go," escaped my lips, but happily in my native tongue. These hindrances so delayed her salutation, if indeed she intended any, that I said: "How do you do, Kwae-Ngoo?" She answered, "Very well;" the only words she uttered during the interview. I replied: "In health, I should indeed think you were very well"—(for she had quite outgrown the sickly look which used to characterize her, and had become a fine,

healthy-looking girl.) "I am just from church, Kwae-NGOO, and this is Communion Sunday. I thought much of you, while there to-day; and knowing you were here, determined immediately after church to come and see you. True, I feared you might not be glad to see me; but you know it was at your own request that I stood witness for you when you were baptized; and now I feel it to be my duty to seek you out, and warn you not to slight God's goodness to you; and it may be, lead you back to the path of duty and of safety." I then told her that Mac-Yuen and others of her companions had desired very much to come and see her; and how painful it had been to me to be obliged to refuse them my consent to do so; and this I must continue to do, until she repented, and submitted to the Church of God, from which she had chosen so sinfully to separate herself. From the abundance of a full heart, I spoke to her long, faithfully and affectionately. At times she looked softened, but, as I said before, uttered not one word; and suffered me to depart without even the ordinary words of salutation—at least, so spoken that I could hear them. I endeavored to make every allowance for her natural reserve of character, but, as may well be supposed, returned, thoroughly disheartened, to the remaining duties of the day. First, to the day-school, and then to talk to my women, and hear them recite what they had been preparing for me.

While engaged with my afternoon classes, we were disturbed by a noise; and on my asking the occasion of it, Ah-Lee said, in the most animated manner: "Oh! to the upper verandah! see, see, see! a thing beautiful to death!" I easily surmised it was some heathen procession, invoking the gods to send rain to relieve the present distress—as I had heard much of such doings through the week. From what the girls said of it, I felt quite a desire to see it, but did not deem it expedient to interrupt our Sunday exercises for such a purpose. The happy idea, afterwards suggested by a friend, that it might have been made the subject of profitable instruction, did not occur to me at the time.

An hour or so before our usual Sunday long service, the joyful tidings was heard, "The mail has arrived." Some of us hastily repaired to the Bishop's house to receive our letters, and mutually sympathize in news from a far-off land. We then united in our usual worship, and with glad and grateful hearts returned to our homes. As I review the various duties and events of the day, it occurs to me that it would interest more than one of our friends at home to pass such a Sunday with us in Shanghai; and I determine to make it one of the subjects of my next communication to you.

Tuesday, July 22.—Mr. Tong made me a very agreeable visit this morning. I spoke to him about not preaching louder, telling him that last Sunday, after using my utmost efforts to hear the text, could only distinguish the word "famine;" but I would tell him for his comfort, that some of his friends thought they had never heard him speak so distinctly.

“Yes,” said he, “myself thought never spoke so loud before. You sit in the window, and those creatures singing in the trees (alluding to the locusts) prevent hearing.” Upon my asking him about the procession which made so much stir in our neighborhood last Communion Sunday, he gave me the following account of the Idol, who, in great state, seated in a sedan-chair, was carried in a procession near half a mile long, composed of hundreds of the country people, many of them the wealthier class of farmers, richly dressed and riding on horses.

This Idol was a military officer of the Yue dynasty about six hundred years ago. His name is Mang Chang, and he was universally esteemed for his faithfulness and talents. Once, when the people were in great distress at having their crops destroyed by locusts, he interceded for them, with the God of the heavens. His prayer was immediately heard and the locusts disappeared. Because of this his fame went abroad, and reaching the ears of the Emperor, he gave him an extraordinary name, signifying the Ruler of the Fields. He has ever since been worshipped by the people; and to this day, when they are threatened with famine, they will pray to him and carry him about. I asked Mr. Tong if he thought the flags of various-colored silks the people have put up over their heads in the city were intended to remind the gods that they needed rain? He archly replied—“Either he is talking, or he is on a journey, or peradventure he sleepeth and must be awakened.”

The drought this season has been exceedingly severe and long continued. The usual Spring and Summer rains have been withheld. The crops, particularly the rice, the most important one, are said to be dying and withering. These poor heathen people are using every means their superstitious hearts can devise to propitiate their Gods. The two Chief Magistrates, the Taou-tai and the Chi-hein, go morning and evening to the principal temples to offer their petitions. They have forbidden the people to kill or to eat any living thing until abundance of rain has fallen. Consequently, the shops at which the natives usually purchase such articles are closed. Each family residing in the city has creted a tablet at the front door of their house, on which is written “To the Dragon, King of the four lakes and five seas.” Before this tablet they place an altar on which they spread their propitiatory offering; small yellow flags are put up over their doors, with sentences written on them, such as “With sincerity of heart we pray that an abundance of rain may descend.”

In the cities and villages processions of the people are to be seen, with banners flying and music, carrying along their Too Shin, or household Gods, and dragons made of paper. The dragon is universally worshiped by the people as the ruler of all the watery regions; they believe his head is in the sea.

July 29th.—Chai told me that thirty-six dragons were carried into the city to-day to the officers of the Chi-hein. Eight of them, he said, were to offer with their prayers for rain; eight to inform the Emperor, through

him (the Chi-hein), that famine was at hand, and inasmuch as their crops had failed, they had no means of paying their taxes. Some of the dragons, perhaps the remaining number, were offered by the butchers and fishermen, saying that they could no longer forego their occupations. The Chi-hein urged them to wait ten days longer before they resumed them. Some of the people absurdly believe that a Taoist priest has power to bring rain, and it is said that the Mandarins have applied to that sect for a priest possessed of such power. But they return them word that none of the priests who reside in or about Shanghai have sufficient merit. They must send to a distance for one. We were shocked last Sunday to hear that a poor wicked old Taoist priest, who lives at Kong Wan, had deceived the people, and was reaping a terrible retribution. He undertook, if the people would give him fifty dollars, to cause it to rain by the 24th or 25th. If he failed, they were to sun him to death. He did fail, and we heard, Sunday night, that he had been two days in the sun, without food or drink. Monday morning, Sing Sen Sang, the girls' teacher, was to return home, which is at Kong Wan. He said he had heard the story, but did not know whether it was true. The Bishop strictly charged him to inquire about it, and told him if it was true, he must immediately assemble all the learned men of the place and tell them it would be a crying shame for them to suffer an old man to be sunned to death, in their midst; he thought they would esteem it so.

I hope, when the people find how utterly unavailing all their own devices are, many of them will do, what, I have been told, they did about three years since, in similar circumstances, that is, send to the Christians and ask them to ask their God to pray for them. For some weeks past rain has been prayed for in our churches. The Christian portion of this community are not entirely dependent on Chinese crops for their supply, and it may be that the Father of all, will refuse to manifest his power for the relief of the heathen, until they themselves seek unto Him for it.

INTELLIGENCE.

APPOINTMENT.—At a meeting of the Foreign Committee, held on the 10th March, Miss Caroline M. Hogan, of St. Paul's Church, Philadelphia, was appointed a teacher in the African Mission.

CONTRIBUTIONS.—We are sorry to find in many cases a serious falling off in the collections for Foreign Missions, and this, too, in large and important parishes. In some instances, Rectors have explained, by stating that the collection was

taken on an unpleasant Sunday. It should be remembered that the expenses attending our Missionary operations must be regularly met, and any diminution of receipts must, very soon, produce serious embarrassment.

May we not hope that the Foreign Treasury shall have the benefit of a second collection in those parishes where, for any cause, the amount contributed has been unusually small.

A c k n o w l e d g m e n t s .

FOREIGN MISSIONS.	Connecticut.
<p>THE Treasurer of the Foreign Committee ac- knowledges the receipt of the following suma from Feb. 15, to March 15, 1857.</p> <p style="text-align: center;">Vermont.</p> <p><i>Fairfax</i>—Christ 7 50 <i>Middlebury</i>—St. Stephen's 6 57 <i>Poultney</i>—St. John's 5 00 <i>Wells</i>—St. Paul's 2 00 <i>Miscellaneous</i>—From a sick lady 5 00 26 07</p> <p style="text-align: center;">New-Hampshire.</p> <p><i>Hopkinton</i>—St. Andrew's 9 00</p> <p style="text-align: center;">Massachusetts.</p> <p><i>Dorchester</i>—St. Mary's 100 00 <i>Newton Corner</i>—Grace, the Acks. in March No., credited to Newton Centre, should have been entered to the credit of Grace Ch., Newton Corner. <i>Worcester</i>—All Saints, \$14; S. S., ed. Af., \$20. Also a box of clothing, valued at \$40, from the Ladies Miss. Soc. of this parish, for the colonists at Cape Palmas 34 00 134 00</p> <p style="text-align: center;">Rhode-Island.</p> <p><i>Jamestown</i>—St. Matthew's 2 00 <i>Newport</i>—Emmanuel 5 00 <i>Zion</i> 29 00 <i>Pawtucket</i>—St. Paul's, of which, \$4 from S. S. class, Af. 13 22 <i>Providence</i>—St. John's, add'l from Infant S. S. for Christmas offering 0 50 <i>Grace, Epiph. coll.</i> 80 27 <i>St. Stephen's coll.</i> 25 00 <i>St. Andrew's</i> 27 13 <i>Westerly</i>—Christ, S. S., Africa. 20 00 <i>Woonsocket</i>—St. James', Epiph. coll. 14 00 216 12</p>	<p style="text-align: center;">Connecticut.</p> <p><i>Bantam</i>—St. Paul's 3 43 <i>Branford</i>—Trinity 11 00 <i>Greenwich</i>—Christ 8 00 <i>Litchfield</i>—St. Michael's 25 00 <i>Milton</i>—Trinity 2 82 <i>Naugatuck</i>—St. Michael's 10 00 <i>New-Britain</i>—St. Mark's 36 17 <i>New-Haven</i>—S. A. Thoma, Esq., $\frac{1}{2}$ 5 00 <i>New-London</i>—St. James', for Af., add'l 4 00 <i>Norwalk</i>—St. Paul's, of which \$15 from S. S. 50 00 <i>Pomfret</i>—Christ, $\frac{1}{2}$ 4 09 <i>Southport</i>—Anonymous, Africa. 1 00 <i>Watertown</i>—H. P. B. 3 00 <i>Waterbury</i>—St. John's 211 20 374 71</p> <p style="text-align: center;">New-York.</p> <p><i>Annandale</i>—Holy Innocents 8 25 <i>Brooklyn</i>—St. John's 29 00 <i>Clifton</i>—St. John's, Rev. J. C. Eccleston, ed. Af. 20 00 <i>Greenpoint</i>—Ascension, a member $\frac{1}{2}$ 2 50 <i>Haverstraw</i>—Trinity 4 00 <i>Hudson</i>—Christ, \$15 19; two S. S. classes for Africa, \$2 90; two classes for Cape Palmas, Af. \$6 41 24 50 <i>Malone</i>—St. Mark's, of which \$5 for Africa 9 00 <i>New-York</i>—Miss E. C. J., ann. sub. to Chi. M. 25 00 <i>St. George's</i>, additional by Rev. Dr. T. 100 00 <i>St. Mary's</i> 33 27 <i>St. Thomas, S. S., ed. Af.</i> 20 00 <i>St. Bartholomew's</i>, of which \$2 for Africa 518 15 <i>New-Brighton</i>—Christ, in add'n to Epiph'y coll. Mrs. McT. \$5; Miss L. J. \$2 50 7 50 <i>Northumberland</i>—St. Stephen's 0 50 <i>Plattsburgh</i>—Trinity 26 10 <i>Potsdam</i>—Trinity 25 00 <i>Sandy Hill</i>—St. James' 16 05 <i>Stockport</i>—St. John Evangelist. 6 80 <i>West Farms</i>—Grace S. S. for Af. 25 00</p>

Miscellaneous — Mrs. Martin Hoffman, for ed. of "W. J. Gilman," a native boy under care of Rev. C. C. Hoffman, Africa..... 20 00 920 62

Western New-York.

Brockport—Monroe Co., Rev. T. B. Fairchild..... 4 00
Tioga Co.—Waverley, Grace, additional..... 2 00 6 00

New-Jersey.

Allentown—Christ, Af..... 10 00
Camden—St. John's, for China. St. Paul's, a member's ann. cont., Af..... 6 00
Clarksboro—St. Peter's, Ladies Miss. Soc., for Mr. Rambo's station, Bassa Cove, Af..... 27 00
Elizabeth—Christ..... 7 00
Hoboken—Trinity, a lady..... 50 00
Newark—Grace..... 28 10
Perth Amboy—St. Peter's, for Africa..... 80 40 211 00

Pennsylvania.

Bellefonte—St. John's..... 9 00
Dundaff—St. James', Chi., \$2 35c.; S. S., Epiph'y off., Af., \$12 73c..... 15 08
Holmesbury — Ermanuch, \$27 79c.; Nellie & Levan Mills, Chi., \$2; Af. \$2..... 31 79
Honesdale—Grace, Miss. Soc.. 50 00
Minersville—Miss'y Station, by Rev. M. Byllesby, S. S., for Africa..... 10 00
Norristown—St. John's, ½..... 26 50
Philadelphia — Nativity, S. S. Miss. Soc..... 20 00
Anonymous, "for the benefit of Mrs. Syle's sch., Shanghai, from several friends of the Mission... 40 00
St. Jude's..... 50 32
Pittsburgh—St. Andrew's..... 62 44
Summit Hill—Carbon Co., St. Philip's..... 2 34
Wilkesbarre—St. Stephen's...100 00 417 47

Delaware.

Appoquinimink—St. Anna's... 15 00
Newark—St. Thomas, \$9 20c.; S. M. Curtis, Esq., \$10... 19 20 34 20

Maryland.

Anne Arundel — All Hallow's Parish..... 26 18
Baltimore—St Peter's, \$60; a lady, for ed. of Af. boy "Messenger," \$20... 100 00
Grace, by Rev. A. C. Coxe. 400 00
Baltimore Co.—Catonsville, St. Timothy's, Africa..... 30 00
Frederick—All Saints', a member for fem. ed. at Athens, \$20; Chi. \$20; Af. \$20... 60 00
Montgomery Co.—St. John's... 6 00
Prince George Co.—St. Paul's. 30 00
Queen Anne's Co. & Talbot Co. —Churches of St. Paul's Parish..... 31 00

Washington Co.—College of St. James', collection in the chapel, a special off'g to Rev. C. C. Hoffman for completion of St. James' Chapel, Af., and commencement of St. Mary's Chapel..... 60 00 743 18

Virginia.

Albermarle Co.—Charlotteville, for Cavalla Messenger, \$1; E. B Smith, 2 years from Jan., 1857, a thank offering, \$2..... 3 00
Alexandria — Fairfax Parish, Christ, by Rev. C. B. Dana, Epiph'y Collection...150 00
Grace..... 9 50
Berryville—Grace..... 65 17
Bottletourt Co.—Fincastle St. Mark's, \$24 50; S. S. collection of 9 mos. for Af., \$17 55..... 42 05
Buchanan, Trinity, \$24; S. S. collection of Mis. for China, \$16..... 40 00
Clarke Co.—Millwood, Christ, of which \$20 from Mrs. Mary B. Whiting for Greek Mission..... 85 00
Essex Co.—St Paul's..... 40 00
Fauquier Co.—Leeds Church, Leeds Parish..... 53 00
Jefferson Co.—Smithfield, Grace, Af..... 4 00
Gloucester Co.—Abingdon Ch., ½..... 20 00
Goochland Co.—St James, Master J. Heth Harrison, 12½; Miss F. C. Harrison, 12½ by Rev. E. M. Rodman.. 0 25
Loudon Co.—Leesburg, St. James; \$2, from Rebecca G. and Anna F. Benedict, Af. \$9 67, S. S., for Athens 11 67
Lynchburg.—St. Paul's, \$2 50; add to Advent Col. [making whole amt. \$77 50,] [\$9 30 for 60 copies post paid, "Carrier Dove," for S. S., 1857:] \$32 12, from S. S.; \$57 26 Epiph. Col. in Church..... 121 88
Richmond.—St. Paul's, Africa, \$150; Chi. \$50..... 200 00
Winchester—Christ, S. S. Chi. \$5; Af. \$5..... 10 00 855 52

North Carolina.

Fayetteville—St. John's, \$46 54; a member, 3d year's ed. "J. W. Wight," Af., \$20 66 54
Raleigh—St. Mary's Hall, by Rev Dr. Smedes, Special Offering for building "St. James Chapel," Af..... 92 25 158 79

South Carolina.

Abbeville—Trinity, a member... 5 00
Aiken—St. Thaddeus..... 4 00
Charleston—St. Philip's, Chi... 50 00
St. Paul's \$37 10; S. S. Chi. \$9 26..... 46 36

Grace, \$93; "for Bp. Boone in Chi \$10;" add \$20 from white cong., and \$20 from colored	143	00
St. Peter's, a member, for Af., \$10; a class in S. S. for Af. \$5; do. for Chi. \$27 60	42	60
Claremont—Holy Cross	29	00
North Santee—Messiah	30	00
Prince Frederick—Church	10	00
St. Helena Island—St Helena Church	37	66
	397	62

Georgia

Macon—Christ	52	00
Savannah—Christ, S. S., for support of a child in China	25	00
Miscell—"V." ed., "C. F. Hargraves," Af., \$20; ed. of a Chinese boy in "L.'s" sch., Shanghai, whose journal was pub'd in Feb. No. Sp. Missions, \$25... ..	45	00
	122	00

Florida.

Apalachicola—Trinity, \$28 50c.; Master J. M. Saunders, \$2; W. L. Saunders, \$1.	31	50
Jacksonville—St. John's	11	00
Monticello—Christ, by Rev. W. E. Eppes	8	00
Tallahassee—St. John's	34	00
	84	50

Alabama.

Livingston—E. M. C., by M. Dana	2	50
Marion—St. Wilfred's Parish ..	11	80
Montgomery—St. John's	50	00
Mobile—Christ	284	82
Trinity	56	00
Tuscaloosa—Christ	25	00
	430	12

Mississippi.

Holly Springs—Christ	15	00
Natchez—Trinity, of which \$2 for Af.	351	76
Vicksburg—Christ	40	00
	406	70

Louisiana.

Plaquemines—by Rev. R. H. Bourne, ½	7	50
New Orleans—Christ, S. S.	25	00
St. Francisville—Grace	30	00
	62	50

Texas.

Brownsville—Advent, by Rev. W. Passmore	25	00
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Lockhart— ——— ch, by Rev. J. Wood Dunn	20	00
Seguin— ——— ch, by Rev. J. Wood Dunn	7	00
	52	00

Kentucky.

Louisville—St Paul's, S. S., \$77 80c.; W. F. Pettet, Esq., for special use of Bp. Payne, \$50	127	80
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Tennessee.

Knoxville—St. John's, "A family," by Rev. T. W. Humes	10	00
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Ohio.

Cincinnati—Christ, of which \$6 for Af.; \$10 for Chi.	127	54
Gambier—Harcourt Parish, \$5 to Af.; and \$65 to Rev. Mr. Syle in China	70	00
Marietta—A lady, Africa	5	00
Medina—St. Paul's, a lady	10	00
	212	54

Indiana.

Richmond—St. Paul's	26	55
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Illinois.

Chicago—Atonement, S. S., Cape Palmas Orph. Asy.	12	00
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Wisconsin.

Lisbon—St. Alban's	4	83
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Iowa.

Lansing—St Luke's	3	25
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Missouri.

Hannibal—Trinity, \$4 25c.; add'l, 50c.	4	75
St. Louis—St. Paul's	10	00
	14	75

Miscellaneous.

New-York State Colonization Society, for 6 months allowance from 1st Oct., 1856, for support of five boys in High School at Cape Palmas, W. A.	250	00
"W."	10	00
	260	00

Total, Feb. 15 to Mch, 15, 1857	\$6,333	84
Amount previously acknowledged,	\$25,489	71

Total, Oct. 1, '56, M'ch 15, 1857	\$31,823	55
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Pocomo Parish—Omitted in March No.—\$14 60.

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